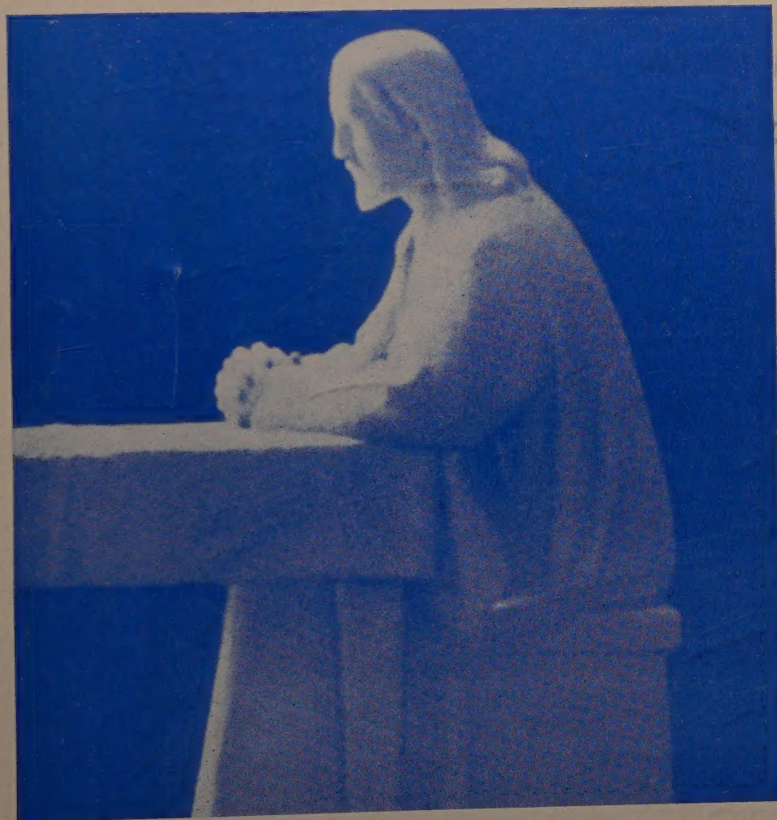


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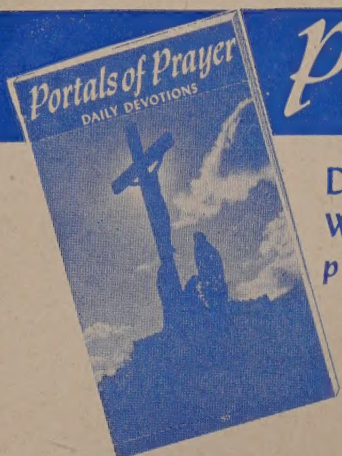
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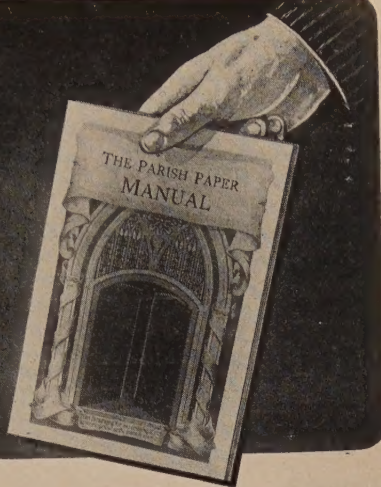


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The EXPOSITO

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A Journal of Practical Church Methods

The Minister

HE IS ONLY one, and an average one at that. It is as hard for him to be good as for any other man, and sometimes harder, because more is expected of him.

The majority of ministers have spent years of unremunerative labor preparing for an unremunerative profession (financially). Salaries seldom increase with years and experience. The minister is expected to be an all around man in order to hold his position—preacher, financier, administrator, civic worker, pastor, skilled in public speech, tactician, knowledge of human nature, and gifted with large quantities of common sense, spiritually, and perfect health.

The minister has to preach to an audience of all sorts of ages and conditions and shades of political and theological faith; often in an atmosphere that would put an angel to sleep; to an audience that coughs at the climax of an idea; that expects to be entertained; or doesn't care. Nevertheless, he has compensations; the only way to find out what they are, is to enter the ministry. No other profession has such an opportunity for creating friendship, and shaping life.

The minister will never make as much as the munition-maker, but perhaps he will be in less danger of being blown up hereafter. When the minister gets old,—don't take him out and shoot him. You may need to keep him comfortable in his old age so he can pray for you.—*Dr. Sheldon (Epiphany Call, Milwaukee)*

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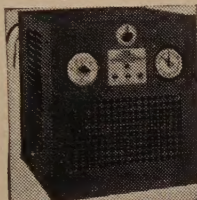
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THE RIGHT MOTIVE FOR LIVING

JOHN J. McKELVEY

columnist writing in the Philadelphia *Quaker* on Washington's birthday in 1945

"No nation on the threshold of world victory could possibly be believed to be discouraged, disheartened, and confused as I find the people down this Atlantic seaboard. A cold despair covers all walks and classes, all creeds and colors. No one anywhere seems to hope. Disillusioned particularly are the youths with whom I have talked, including youths in the service, and the wives and families of service men, some of whom have lost their family-heads in battle. They rather generally report of their own class: 'We are becoming a lost generation, without much faith of any kind or morals. How can it be otherwise? What is there to tie to?'"

The answer to these questions and others really pressing will not be easy. It won't do to say that if people are held in the grip of cold despair it is because they have discarded the teachings of their fathers and are reaping the fruits of moral arrogance and self-sufficiency. This may very well describe the situation, but it brings no solution. There are numerous explanations being offered as to how people have fallen prey to the spiritual paralysis so prevalent in life today, and there are plenty of panaceas forthcoming also. Not all the panaceas are worth the paper they are written on, and if you perchance do not have an overall answer to the dread blight stultifying human hopes in our generation you are not to be condemned. At any rate you can sympathize with the poor fellow who was berated by his wife at a dinner party:

"Really, George, I've never been so humiliated. Everybody has a postwar plan but you." "To be sure, you could say blithely and wisely, 'Well, if you ask me, what we need in America to begin with is more religion.'" But to say that is not to say anything startling or new. Whether we realize it or not, what was true of ancient Athens is profoundly true of America. Paul said of the Athenians, "I observe at every turn that you are a most religious people." That is equally true of us Americans. The trouble is not the quantity of religion, but the quality. In order to get a better quality of religion what we need is a better and deeper motive for living. William

W. Comfort has expressed this idea succinctly in his recent book *QUAKERS IN THE MODERN WORLD*, where he says, "What we need in America is the revival of a valid motive for righteousness."

I am inclined to think that all that has transpired in our world since the Atomic Era's birthday four years ago has combined to give us reason to hope for better things and a valid motive to work for a decent sort of world. I have no desire to speak as a false optimist. I do not want to be classified with a certain Hollywood magnate who, when asked how business was, replied: "Colossal! But it's improving." The faith of multitudes in our land today is by no means unflinching and stupendous, but it is improving. The fact that we now see where the lines are drawn, as perhaps we did not see during the recent past, and that we now find ourselves confronted not so much by a political economy which differs from ours, but by an idolatrous tyranny which not only differs from our way of life, but also seeks to oppose and annihilate our concepts of freedom and our standards of truth and righteousness. If we see the portent of swiftly moving events in Central Europe we cannot help but realize that the basis for a better world as well as the hope for our own inner peace lies in developing the right motive for living without a single moment's delay.

Without taking time to weigh the relative merits of various good motives, let me turn to what time and experience affirm as the truest and best motive. It is enunciated in Paul's immortal Twelfth Chapter in his letter to the Romans: "Let your love be a real thing, with a loathing for evil and a bent for what is good."

Let Your Love Be a Real Thing

Much of the confusion of our time arises at the point where we fumble in the attempt to act with love and sincerity. We fail because we allow our motives to become mixed or contaminated by that dreadful thing, "an ulterior motive."

During the last war, by way of example, Winston Churchill took time out to say some nice things about the way our country collaborated with the Allies with particular refer-

Lansdowne Methodist Church
Lansdowne, Pennsylvania

October, 1949

Page 395

ence to our Lend-Lease policy. He called it, "the most unsordid act in history." It was an unprecedented policy, to be sure, and one of great generosity, but it was carried out with an ulterior motive, namely, to save American lives by equipping the British and Russians so that they could accomplish the speedier defeat of the Axis powers. Perhaps part of Russia's antipathy to us since the end of this war roots in their realization that we were more interested in saving American lives than in delivering the Russians from the Nazi terror.

Fortunately for the future, paralleling the gigantic struggles taking place on the battlefields of Europe and Asia there was another tremendous effort of different purpose and character altogether. It was the effort of the Christian peoples of America to raise funds for rehabilitation and reconstruction throughout the war-torn areas of the earth. It produced many hundreds of millions of dollars all-told, though in comparison with the cost of Lend-Lease supplies this amount was as a drop in a bucket. And yet, inadequate as these funds were for the overwhelming needs of our postwar world, they in truth became the epitome of Christian love, and of them we can well affirm, "They have become the most unsordid act in history."

The significance of this statement is enhanced when it is set over against recent events in Europe. The insane wrath of Communism now being exhibited in Hungary and Bulgaria by the arrest of Cardinal Mundszindty and fifteen Protestant leaders, reveals a strange mental and spiritual frustration. Dr. Ralph M. Stoody of New York City said frankly, in commenting on this situation that, "The Communists are completely baffled by the exercise of the Christian motive of love and compassion. They can't understand why Christian America should want to give millions of dollars for the relief and rehabilitation of the peoples of Central Europe and have no ulterior motive for doing so."

If we can look objectively at what is taking place and pray humbly that we may have equal fortitude to face the test, if and when it is our turn, then we can surely see how efficacious our labor of mercy and our deeds of loving-kindness have been in turning the defeat and despair of the war-desolated multitudes of Central Europe into hope and confidence, so efficacious that the Communists have been compelled to answer with ruthless acts of violence and injustice.

If one can be dogmatic about history, it may be said that now as never before we of Christian America have the opportunity to provide a right motive for living for our distraught world, a motive rooted in the principle

of Christian love, love which as Paul defined it, "is very patient, very kind;" which, "knows no jealousy . . . makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful . . . never glad when others go wrong . . . gladdened by goodness always slow to expose, always eager to believe the best, always hopeful, always patient." In short, we must "let our love be a real thing."

With a Loathing For Evil And a Bent for Good

It goes without saying that if our love becomes a real thing it will make a difference in us, first of all. If it doesn't make any difference in us, we can be pretty sure it is not a real thing and will surely make no difference in anybody else. I ran across a quotation recently from the letters of John Adams. The distinguished American wrote:

"A gentleman asked Mr. Secretary Thompson how he should be able to know George Washington. Mr. Thompson replied: 'You can easily distinguish him when Congress goes to prayer. Mr. Washington is the gentleman who always kneels down during prayer.'"

Perhaps this was why Washington was the one man to whom the whole country turned in its search for a first president: he was possessed of the right motive for living and serving his fellow men, and it made a difference in his behavior, his attitudes, his perspective and his deep under-lying purpose.

The Apostle Paul suggested in his letter to the Romans that the same thing would happen to us, if our motive for living was rooted in unselfish and unstinted love. The difference it would effect in us would be twofold. First it would fill us with a loathing for evil.

Dr. Comfort makes this very specific in his thought-provoking book: "A Modern Quaker will not be found in the liquor business, for example; nor will he gamble at cards or bingo or on the stock market; nor will he own a movie theatre or patronize one to excess; he will not own or bet on race-horses. For the same reason Friends take no part in lotteries, raffles, or any community scheme for raising money by offering 'chances.' If you want a Quaker's contribution for a good cause, don't throw out any bait, but ask him for what you want, face to face."

But it is not meant that Quakers only must abhor evil. If we will search the Scriptures and square up our motive for living we will discover that the lesson is meant for all of us, that if our motive which is love is to be real, we too must stop trying to conform ourselves with the world, but must depart from every evil thing.

The second effect which a right motive will be to cause us to do good. It won't be enough to avoid doing evil. We must get by and commit good. The time for doing is not tomorrow, but now.

Of course, to do anything now is to run to unknown hazards. Sometime ago a New York executive, hoping to inspire his workers with promptness and energy, hung a number of signs reading "DO IT NOW," around his factory and office. When he was asked some weeks later how his staff had reacted, he shook his head sadly.

"I don't even like to talk about it," he said. The cashier skipped with \$4000, the head bookkeeper eloped with the best secretary I ever had, three typists asked for a raise, the factory workers voted to go out on strike, and the office boy joined the Navy."

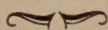
Well, the hazards are not always so disconcerting. Sometimes they mean blessing and conciliation, renewed service and greater sacrifice. No matter, however, what happens, our

duty in expressing a love that is real is to be everlastingly at the job of overcoming evil with good.

An English editor last Christmas received among his Christmas greetings a card bearing some words from the Japanese Christian leader Toyochiko Kagawa. They gave him a salutary shock. This is what they said:

I read
In a book
That a man called
CHRIST
Went about doing good.
It is very disconcerting to me
That I am so easily
Satisfied
With just
Going about.

As for me, I have great confidence in the future, because I feel that increasing multitudes of Christians around this world are finding and using the right motive for living, namely love, and in humility and patience are striving to make their love a real thing with a loathing for evil and a bent for doing good.



THE PASTOR

MILTON M. THORNE

READERS of this periodical are pastors. Some are well up in years, while some are just starting and others only fairly on their way, with many years of opportunity for service stretching out before them and needing the best they may give. Now in my thirty-first year as a pastor, I would like to share with my ministerial brethren some of my convictions and reflections. What I shall say, perhaps would be said better by many other pastors, and what I shall say is by no means original, for there is little new under the sun. But, in the words of Paul, "woe is unto me if I" do not make my modest contribution to the sum total of pastoral lore. And so I write.

Preacher

The Preacher is called to preach. In "The Christian Advocate" of some months ago an article stated that when a committee goes out seeking a pastor, the uppermost question is, "Can he preach?" It has been said that there are two kinds of preachers: the kind that has to say something when Sunday comes. The Lord deliver us from such as he. The other is the kind that has something to say when

Sunday comes. May his tribe increase.

There is no excuse for the average pastor not being a preacher, for he has the inspiration of the greatest Preacher of all times, Jesus. "He hath appointed me to preach the Gospel . . . Never man spake like this man." And the pastor needs to be a preacher because the world is to be saved largely through preaching. "For whosoever shall call upon the name of the Lord shall be saved." How then, shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Yes, the pastor should be a preacher, in fact as well as in name.

Adviser

The Pastor needs to be an Adviser. I am thinking of the word in terms of counseling. When I started preaching this field of service hardly had been touched. But in recent years it has come into its own, and every pastor needs to be versed therein. The human mind, it develops, is the seat of much of man's woes.

Of course, sin is not out of the picture, but we are coming to feel that the sinner may be a victim rather than a perpetrator. Consequently, many persons need personal counseling more than treatment by the doctor or handling by the civil authorities. It is now a well-established belief that much sickness is due to sinful behavior and vicious practices, rather than the organic sources. And who should be better fitted to deal with such cases than the pastor? At any rate, nobody else has a better right to minister in this field.

Needless to say, but lest we forget, one of the major elements in counseling is to prevent rather than to cure. And once the ministry gets the reputation of being the font of wholesome and wise advice, those with disturbing problems will come trekking to the pastor's door in ever-growing numbers. Here the field is ripe unto the harvest, but the laborers still are too few.

Shepherd

From advice and counseling, we slip easily into our next division: from people coming to our door, to our going to their doors. Every pastor should be a true Shepherd of his flock. One of the tragic situations today is that while people are coming in through the front door, the Church is losing large numbers through the back door. I am one who believes that when a person takes the vows of the Church he does so with sincerity of purpose. But frequently something happens, and he disappears from the Sanctuary. Too often when that happens, nobody seems to miss him and nobody seems to care.

A thing in the Bible recently struck me rather forcibly. The wonder is that it had not struck me earlier. When Jesus began His ministry and called men to be His disciples, He said, "Follow Me, and I will make you fishers of men." And they followed Him and went out to catch men for the Kingdom. But when Jesus was about to ascend unto His Father, He said to Simon Peter, "Feed My sheep, Feed My lambs." And today we walk in the footsteps of the Good Shepherd. Perhaps the most neglected area of all is that of shepherding the flock. And perhaps the most fruitful field a minister has is composed of persons who have their names on his Church roll, but who darken the door of the Church no more. Verily, "Feed My sheep, Feed My lambs."

Teacher

Little need be said at this point, for most pastors early recognize their teaching mission and fulfill it in a marked measure. Much of a pastor's teaching is done indirectly, but there

are places where the direct approach is warranted. One is found in the class for Church membership. This task never should be delegated to a layman. It's not only the pastor's prerogative, but a supreme opportunity to come face to face with the children of his Church and to lead them in the Way. I pity the pastor who neglects this field of teaching. Also he may exercise his teaching talent wisely by conducting study classes in courses recommended by his Church and those sponsored by the Woman's Society. If and when opportunity presents itself for him to teach classes on religion among civic groups or in the public school, he should accept with alacrity. His sermons, of course, should have a distinct element of teaching in them.

How about teaching in the Church Sunday School? I believe, as a rule, the pastor should be excused at this point. He needs to conserve his energy and his voice for his pulpit appearances, but, more than that, he belongs to the whole school and should be allowed to roam at will, contacting and cultivating all, rather than being monopolized by one class or one department. In roving about, he is exercising the art of teaching in a genuine sense.

Organizer

Today the organizational phase of Church life occupies a large place, and if the pastor is not careful he will become engrossed in the machinery to such a degree that he will not be able to function fully as a pastor. In this complex age I think no one would question the advisability of the Church being fully organized. There has been a good lot of cynicism at this point. Some have said that we need just one more organization in the Church and that is an organization to operate the organizations already set up. There is danger of over-organization.

But the pastor needs to be an Organizer, so that he may free himself from the mechanical routine to carry on his own peculiar work more effectively and with a minimum of interference. If he is capable of organizing efficiently, he will be able to do that. Instead of becoming a wheel or a cylinder in the organization, he becomes the dynamic, the fire, which gives life and power to the whole organization. Happy the pastor who is a good organizer. He will not only have a smooth-running Church, but he will have opportunity and strength to fulfill his own unique task.

Revealer

The pastor should be a Revealer. I debated whether to use this word or Revivalist. No

(See page 436)

RIDING FOR A FALL

ROY C. HELFENSTEIN

EVERY social crisis, whether it be economic or political, must be laid at man's own door; for social crises are always due to man's negligence or to his lack of understanding, his short-sightedness, his greed, or his violation of social responsibility. Whatever may be the basic cause of any social crisis, the innocent are compelled to suffer along with the guilty. However, any social crisis may be changed into social opportunity, advantage and accomplishment by genuine social concern, practical common-sense, cooperative effort, and good work.

Human history is far more than the interplay of impersonal economic forces. Human history is instead the inter-play of human personalities, — the give-and-take of individuals and of groups. What makes history is not things but people. "Man is the master of his own fate" and of the fate of his fellows, economically and politically. The resources of "God's Good Earth" are in man's custody. He can use them or abuse them at his own choice. He can ignore his social responsibility, greedily taking unto himself all that he can get — exploiting his fellows in his getting — and thereby bringing havoc upon himself and his fellows; or he can accept his social responsibility, altruistically seeking and using, for the common good, the values that lie about him; and thereby secure for himself and for others life's highest social rewards and satisfactions. Only thus can human progress be realized. The law of the jungle is "to get and keep," while the getting is good; but moral law is "to get honorably in order to serve nobly." Moral law must be recognized, respected and obeyed in economics, as well as in every other realm of human interest, in order for mankind to make advance or even to continue life's drama.

Power of any kind, if misused, becomes an enemy instead of a friend, not only to the victims of its misdirection, but also to its possessor. Power of any kind carries with it commensurate responsibility.

There has been a very dramatic shifting of economic power in America's social picture within the past two decades. From the beginning of our national history, Capital held the position of authority in the economic life of the people until within recent years. The ruling power is being shifted into other hands.

Because of its power, Capital dictated the terms that had to be met. Its power was often wielded with tyrannical design and with high-handed policy, absolutely unmindful of the reckoning day that must inevitably follow all misuse and abuse of power.

And now since the ruling power has been largely shifted into the hands of the working classes, it remains to be seen whether Labor is to rise to its high privilege of directing and using its power with a true social conscience that all classes may be blessed; or whether, because of self-centeredness and indifference to the common-good, it shall tyrannically rule with even a higher hand and a colder heart than did Capital in its heyday of power, making the last state of man's lot worse than the first. Any group, possessing power, assuming the attitude of "*The Public Be Damned*," cannot long hold that power. Unless Labor recognizes that social power always carries with it definite social responsibility, and uses its power wisely and justly, that power will be a devastating boomerang against those who hold it, and "a mill-stone about the neck" of society itself.

Only the religion of Jesus Christ in the hearts of the laboring classes and in the hearts of their leaders can enable them wisely and justly to wield the power that is now theirs. Unless Labor is possessed of a higher social conscience than Capital has had, unless Labor sees our nation's social picture as a whole, unless Labor recognizes its obligations to Capital and is willing to share Capital's losses as well as demanding the privilege to share Capital's gains; unless Labor recognizes its responsibility to society (to all groups within the social structure), then the power that Labor holds will prove a curse instead of a blessing, all classes, Labor, Capital, Government, and society as a whole.

A revitalized social conscience on the part of Labor and on the part of Capital is the crying need of the hour. The leadership of the Carpenter of Nazareth is the leadership needed today by both Capital and Labor, for their own good and for the good of the multitudes who are dependent upon both groups.

Certainly "The Forgotten Man" is no longer "The Toiler" as was too long the case. Everybody is now thinking about him, but nobody seems to be able easily to find him, when there is something that only he can do. The

toilers do not need our sympathy so much in these days as they need our prayers, for their responsibility is stupendous and the vision of their leaders sadly blurred. Economically, their lot is now cast in far more pleasant places than is that of numerous other groups. "The Forgotten Man" in the social regime of today is the man who is engaged in humanitarian service such as the teacher, the promoter of social welfare agencies and the man who toiled in life's yesterdays, whose savings are sadly insufficient to meet today's needs. The terrificly increased cost of living today finds the meagre savings of those now past the earning age

pitifully inadequate to meet their needs for even a comfortable existence. In these groups is to be found "The Forgotten Man" today largely due to the shifting of the ruling economic power into new hands.

Labor must prove itself faithful to its trust of power. Let Labor commit its way unto the Lord in following the vision of service to all; let Labor be baptized with the baptism of love and good will toward Capital and toward "the Capital-less," and Labor can save itself and America. Otherwise, both Capital and Labor, and all the rest of us, are "Riding For A Fall."



MY FOUR BIBLES

CHAPLAIN RICHARD BRAUNSTEIN

GEOGRAPHIC discovery and scientific research are contributing toward making the Bible more meaningful and understandable. The Divine Revelation and the Explorer's Spade are related. The Testaments and the Microscope are associated. The teacher, preacher, the classroom, laboratory and sanctuary, make for an exchange of ideas that implement the march of progress under the banner of Religion. When Sir James Jeans writes a book called "The Mysterious Universe," we know for a certainty "the heavens declare the glory of God and all the earth showeth forth His handiwork."

It has been said "An undevout astronomer is mad." Kepler, scanning the stars with his telescope declared, "I think Thy thoughts after Thee, O God." Linneus, with a keen eye, sees the details of a wayside weed and exclaims, "In the unfolding blossom I see God and bow my head in reverence." Pilgrim Pastor Robinson, long ago said, "I am convinced that God has yet more light to shine from His precious Word." How much light is pouring out of that Word is realized and appreciated as we listen to our scholars and read our authors. The Bible is indeed proving itself an inspired book.

A recent report from the American Bible Society includes the following eloquent figures: In all America the American Bible Society alone distributed in 1947, 281,147 Bibles, 347,549 Testaments and 3,391,987 Portions, for a high peace-time total of 4,020,693 volumes. Publications in foreign languages in

Shallotte, North Carolina

1947 reached 504,620 Bibles, 1,873,065 Testaments and 2,912,071 Portions for a total of 5,289,756. This makes a grand total of 9,310,439 copies.

I have taken the sixty-six books called the Bible and broken them down into four volumes which I have captioned

My Student's Bible,
My Preacher's Bible,
My Missionary's Bible,
My Scoutmaster's Bible.

My Student's Bible makes great demands on my time and mind. It calls for much reading. In order to understand the Bible one must read books besides the Bible. We knew a young man who aspired to the ministry, but he confined his reading to the Scriptures. He knew nothing, or little about the world's great literature, a knowledge of which is an asset for sermon-building. The same may be said concerning all the creative arts. A student of the Bible does not need a great many books, but he does need the books that are essential. There are dictionaries, commentaries, glossaries. There are concordances, lexicons, essays, sermons, — all are not only inspiring, but necessary. They are not luxuries, but tools.

One of the most important subjects for the Bible Student is rhetoric. We are challenged by many metaphors and similes and other figures of speech. They show us the difference between what is meant by, "The Lord is my Shepherd" and "We are the Sheep of His Pasture." As the Bible is an Eastern product, having an oriental background, it is crammed with extravagant and picturesque language and

Illusion. One must know the manners and customs of the day of which the Bible speaks, and the people who are its characters.

The biographies and autobiographies too, are illuminating, because they illustrate how famous personalities used the Bible and how the Bible used famous persons.

My Student's Bible gives me many good and potent words to live by and to live with. On their meaning and interpretation depends progress and civilization. Words like justice, liberty, equality, humanity, fraternity, brotherhood, redemption, eternity, sin and charity. James Moffat in his modern speech Bible substitutes the word love for charity. Love is a better, more comprehensive and inclusive word. The modern speech Bibles give us words crystal clear, in the language of the present. Language with which we are familiar. Not, perhaps as picturesque or quaint, but more easily understood. There is no piety in a word that is outmoded or obsolete. Truth is everlasting and the quickest vehicle for the conveying of this truth is to be welcomed by the truth-seeker.

Much of the world's literature gets its source from the Bible. Emerson said, "Shakespeare means on the Bible." Scores of modern novels borrow their titles and many of their themes from the Testaments. The Story of the Prodigal Son has been presented to us in many forms and molds. At one time, seven dramatic plays appeared simultaneously in New York theatres, based on this story. John Richard Green presents us with *The Gospel in Literature*, in which he demonstrates how classic writers tell again the old stories of man's hopes and dreams, his faith and prayer. The Vision of Sir Launfal and The Cotter's Saturday Night are two of his chapters. A reader of the best books can multiply themes for sermonic use that will make his preaching informing and helpful. William Stidger gave us "Giant Hours with Poet Preachers." Poetry and the Bible have much in common. Are not the psalms an example of the finest poetry ever written?

Come we now to My Preacher's Bible. Call the roll of the great pulpiteers and you will learn that there are original and colorful ways of presenting the deathless lessons of Divine Revelation. We are all saying the same things, but we are all saying them differently. "Style is the man." There are as many ways to present Christian truth as there are people in our congregations. Love is the great theme by which we are challenged to be interesting, inspiring-convincing. Love to God. Love to man. Love that is evidenced wherever the humanities are let loose. Love that has its

monuments in hospitals and schools, in nurseries and libraries, in great movements and sweeping reforms, in public play-grounds and fresh-air projects and municipal swimming pools, in better housing conditions and a fair wage scale. Love,—not scolding, but kindness. Love,—persuasion, not driving. Love,—affirmations, not negations. Love,—leadership, not metaphysics.

The Gospel is not bad news about men. It is good news about God. The Gospel reiterates the fact that the final definition of mankind is not weakness but God's strength. My Preacher's Bible may be summed up in the blessed fact that while we may upon occasion lose our grip on God, God never loses His grip on us. We may with confidence and assurance sing, "O Love That Will Not Let Me Go."

When I read My Missionary's Bible I will find that the greatest deeds among men, revolve around that very short word "Go." Here is the Divine Dictum, the Supreme Command, the Message to Garcia, the prompting and motivation that ultimately spells redemption for the whole world of mankind. The names of those who heard and obeyed are legion. Our shelves are crowded with their exploits and results. St. Paul, Martin Luther, John Calvin, Francis of Assisi, Savonarola, Joan of Arc, William Booth, Father Damien, Wilfred Grenfell. A mighty host whom no man can number. Prosaic commentary can never do justice to poetic fact. The great text that makes history is, "Go ye into all the world and preach the Gospel to every creature." Those who went, those who are now gone, are the history-makers. They are the trail-blazers and path-finders of the Kingdom of Heaven on earth. They are the grand amen to the prayer, "Thy will be done, on earth as it is in Heaven."

Last, by no means least, is *My Scoutmaster's Bible*. There is much of the outdoors between the covers of the Testaments. There are magnificent distances, singing brooks, roaring oceans, majestic peaks and wide plains. There are sheep and cattle, birds and flowers, boats and fishes, fishermen and farmers. There are all kinds of trees, shrubs, bushes, — all the setting that completes the picture of rugged landscape and arching skies.

Sam Jones said, "The mountains are God's thoughts piled up, the prairies are God's thoughts spread out, the rivers are God's thoughts in motion, the flowers are God's thoughts in bloom, and the harvests are God's thoughts expressed in terms of bread for the hungry."

"The groves were God's first temples." The-
(See page 435)

The Editor's Columns



Speaking of Statistics

WE, OF THE CHURCH fancy statistics, the fancier the better, for with frequency we are prone to have our minds upon figures, plural, when they should be upon a Figure, singular.

However that be, the figures which should give up concern are built up on the basis of comparisons between what the average American gives to religious activities and for items of his own personal indulgences.

The annual survey of current business conditions, made by the U. S. Department of Commerce, is a most informative statement in this direction. Comparisons may be odious but such as those contained in the government report indicate certain trends in our thought and life which merit the studious reflection of the churchman.

For food and tobacco (and I fail to see why they are grouped as one) we spent just under \$52,935 millions in 1948. Believe it or not, the government says that over one-third of our total personal expenditures for the year set an all-time high of more than \$12 billion for alcoholic beverages, and for tipping those who served us our food and drinks we totalled \$446 million. Keep those tips in mind for a moment.

Housing made the second largest inroad upon our pocket books. Clothing, clothing accessories and jewelry took another huge chunk of our wealth, while we paid \$1,115 million to barbers and beauticians, with an additional \$1,151 million for toilet articles, alone.

Our play-time took over \$10 billions. We spent \$30 millions more in 1948 than we did in 1947 for our photographs, while flowers and potted-plants received a like increase. It not only cost us much more to live in 1948 than in 1947, a fact we are all more or less aware of, but a new, all-time high in the costs of dining didn't seem to discourage us a bit.

Our voluntary gifts for religious and welfare activities attained a \$45 million gain, reaching \$1,620 million. That meant an in-

crease for the year of about 3.5% for Church and Charity support. That is a commendable gain, but how poorly it stands beside the 12% increase in national income, and a 7.1% gain in what we spent on ourselves.

And how does our giving to the Lord compare with our tips to those who brought us our food and our drinks? We tipped God just about twice as much as we tipped the others. But, then, surely, He is worth it. But God didn't fare so well when we consider our taxes, for we rendered unto Caesar eight times what we rendered unto God.

If we accept the estimates of the government department, we actually give God about one cent out of our every dollar. That is hardly what might be called tithing, but it does throw into serious question the historic Churchillian utterance about so few having done so much for so many, or however it was.

Four A Day

CAVER JOHN told me it had been dropping at the rate of four drops a day, and yet, on the floor of the cave where those four daily drops of water had dried in turn and left deposited their microscopic cargo of calcium carbonate, there had grown up a stalagmite weighing thousands of tons which would eventually close off all passage through the cave with a wall of onyx so dense as fairly to baffle dynamite.

Today it does not block the way. It is simply a huge rough obstruction which is growing malignantly and involving everything it touches, and that on "four drops a day."

If then, rock is but putty in the hands of "four drops a day" in a ceaseless shaping and forming process, by what peculiar mode of logic may mere man become unmindful of, and wholly indifferent to, the ceaseless drops which fall upon him, drops from which he has thus far not sought true shelter for himself and his near ones, and from which there is no shelter or security until he has dammed the source of the drippings?

"Four drops a day" from the radio. Four

drops a day from the television. Four drops a day from the most subtle advertising. Four drops a day from the boundless sea that is Hollywood. Four drops a day from the daily papers. Four drops a day from our "popular" magazines. Four drops a day in the club and locker room. Four drops a day!

There may have been a day when the task lay in bringing up the child in the way he should go. Today, whether he departs from it or not depends rather largely upon the balance of the testimony he sees and hears, yours versus that of others, and small balance indeed, is there between the two.

The theory is that we get what we go after, but for the nonce at least, we are getting what we put up with, what we tolerate. Four drops a day not only can do, but do do things to stones, and morals, and spirituality, alike, say nothing of the Church.

—and the drops will keep falling until they are stemmed at their source.

At Wit's End

IN ONE of the longer psalms David declares that when people are "at wit's end, they call on the Lord." Experience has shown many of us the location of "Wit's End." It is a dead end street. It is the finish of a blind alley.

Since many people do reach that tragic spot in life, it is well to notice what they can do when they do arrive at Wit's End.

They can collapse. They go to pieces, sometimes physically, sometimes mentally, sometimes spiritually. Those who go to pieces physically are in hospitals. Those who go to pieces mentally are in institutions designed for such wrecks. Those who go to pieces spiritually furnish even a greater tragedy, and often their tragedy is not hidden by hospital doors or asylum walls.

They can complain. They can howl before the world, add to their own misery and create untold misery for others. When such happens, the amount of happiness in the world is definitely decreased.

They can call on the Lord. It is not the best time to call on God. You never call the fire insurance agent to buy fire insurance after the flames on your property have gone beyond control, not if you are sensible. You make provision for fire, even though flames never come nigh your dwelling.

During the First World War Studdard Kennedy bent over a Scotch soldier who had crawled back into the trenches after being mortally wounded in No-Man's-Land. Asked

the Chaplain, "Is there a prayer I can offer which will enable you to make your peace with God?" With a smile on his dying lips, the soldier replied, "No, Chaplain, it's all right with my soul. I thatched my roof when the weather was dry, and I fear no leaks when the heavy rain begins to fall!"

We need to thatch the roof of our soul houses long before we come to wit's end. You call upon the Lord best when you call upon Him in those days of quietness when there can be built between your soul and the spirit of God an avenue of truth, faith, and love that can be traveled in all sorts of weather. If you come to know God intimately in days of peaceful routine when life is pleasant and days are sweet, we shall not rush to a Stranger when the storms arise, the winds blow, and the heavy rains fall.

—Charles Haddon Nabers, D.D.

Things Don't Make the Man

IT HAD once been a famous mansion in which the former owner had taken much pride. But it changed hands and was eventually leased to a certain group of people. If things made the man the new occupants would have every opportunity to demonstrate it, for beauty, good taste, culture, art and refinement were all about.

Soon things began to happen which brought protests from the neighbors. The lawns, once given the best of care, were strewn with bottles, boxes and other refuse. Where prize roses had grown for a quarter of a century, weeds took possession. Apple trees no longer bore fruit. Walks and driveways were littered. Inside, the house-cleaning seemed to have been forgotten. Beauty, loveliness and refinement soon disappeared where people have no taste for, or appreciation of, such things.

Again it was demonstrated that things do not make the man. An appreciation for beauty, loveliness, art, and all the finer things of life can come only through the development of the person—through the soul.

Was that not where Jesus placed the emphasis, upon the inner man, upon the soul? The quality of a person will be reflected in that which he gathers about him, in his choices. For things have value only as people put value into them.—W. R. Siegert.

A recent study of 12,000 divorce cases reveals these pertinent facts: In 6.4% of the cases both parties were Roman Catholic. In 6.8% both were Protestant. In 15.2% one was Protestant and one Catholic. In 71.6% there was no church affiliation.

THE CHURCH AT WORK



The Weakness of Our Time

We talk and hear too much about RIGHTS, and too little about our DUTIES.

One of the great weaknesses of our time, from which most of our social problems stem and progressively multiply, is the debilitating notion in the minds of people that they can sit down upon things called "Rights." This debilitating and enervating idea has been fostered and pampered to a degree of sanctity through the last decade.

If men understand their duties and privileges, and exercise these according to their abilities, strength, and financial responsibilities, RIGHTS will follow and problems disappear.

Men and women, endowed with good health, diversified talents, ample privileges for training in skills, an abundance of material things within the reach of all able-bodied citizens, should assume duties and responsibilities cheerfully, willingly, in fact joyously in the thought that it is a privilege to exercise the gifts bestowed upon us by a good Providence.

Able-bodied adults seeking compensation at the hands of state or federal agencies, to avoid responsibilities in the exercise of muscle and brain, are an abomination to any community or nation. A noted speaker reminded the nation recently "that the threatening changes being wrought in our way of government and living are due to the ignorance and laxity of our citizens, rather than to any outside influence." Unused muscles wither and fade away; unused citizenship privileges do the same thing!

"Alice in Wonderland was sitting on a bench with the queen," writes Rev. Snyder Alleman, in a brief illustration. "Having eaten a wafer, she grew and grew and grew so fast that she almost pushed the queen off the bench. The queen asked Alice what she was doing. Said she, 'I'm just growing!'"

"Well," said the queen, "you can't grow any more in here."

Who does not have the right to say, "YOU CAN'T!" when the Alice-in-Wonderland-ideas

of other people grow so fast they begin to crowd the responsible, active citizen out of his rightful privileges of exercising muscle and brain? Jesus often said "You can't" to such people. This is not a matter of partisanship, politics, color or creed; it is a matter of exercising our individual duties to God, to whom all things belong, to whom all men owe their blessings and privileges, to whom all things will be accounted for,—including the manner in which we, individually, have made use of that which has been entrusted to our keeping.

Horse Sense

"Just Common Horse Sense" is the title of a simple four page tract, sent by Rev. Paul A. Bramhall, Pastor Taylor Memorial Baptist Church, Avon-By-the-Sea, N. J., printed by Continental Press, 260 No. 3rd St., Philadelphia 6, Penna. A package of these tracts, distributed to the members of any church, would awaken the majority to the privileges attendant upon membership in any Christian Church.

Bureau of Architecture Changes Location

The Interdenominational Bureau of Architecture is now at Room 808—300 Fourth Avenue, New York 10, N. Y.

Removal from rooms rented from the Federal Council of Churches became necessary because of expanding work of the Council and of the Bureau.

My Pastor's Pastor

WHO is my pastor's Pastor? It dawned on me the other day that my pastor has no pastor, no human under-shepherd to whom he can turn when the days are dark!

Like most church members, I have called my pastor when there was need, and he has never failed me. But who is his pastor? Who rushes to his side when the load is heavier than he can bear alone.

Is there not something within all of us which cries out for human sympathy and understanding? Is my pastor an exception merely because he is my pastor?

The Saviour turned aside to talk with the Father and spent long hours with Him Who meets His servants in the secret places, and Who never forsakes them. But our Lord also needed John and Peter and James and the others. No doubt in later years those very disciples grieved because they slept while He suffered alone in the Garden.

I have made a resolution which, by God's help, I shall not break. I am determined that my pastor shall know that I love him, that he shall not lack the sympathetic understanding which I can give. As a member of my church I shall, in some way, be a shepherd's friend.—From "Exchange."

Thanksgiving to God

60 years of service to its membership and the community will be celebrated by the Lutheran Church of the Redeemer, St. Paul, Minn., in 1950, and in preparation for the observance of the important milestone, there is a report on the statistics of services, accomplishments, blessings, etc., sufficient to inspire any heart to an outpouring of Thanksgiving to God for the privileges accorded to a group united in a single purpose.

On Jan. 8, 1890, seven men signed a constitution upon which Redeemer was founded; today it numbers some 2000 souls, all of whom are eager to fulfill their part in a concrete way, in gratitude for the privilege of sharing in so blessed an enterprise.

Why should not every group of Christians, grouped together in common interest as a congregation, use the month of November each year in taking inventory of both assets and deficits (accomplishments and failures) in a consecrated and prayerful manner, and make the one an occasion for Thanksgiving; the other for earnest prayer for grace and strength to see the light, according to God's will. The Holy Spirit is still functioning in the hearts of those who open their hearts to Him.

Teachers in Your Community

If the individual church of which you are pastor is unable to demonstrate in a practical manner the presence of teachers in your local schools, the following may provide a suggestion for a number of local pastors to unite in special program for co-operation with and backing up the educational program and personnel.

Church Chimes, First Baptist Church, Shreveport, La., announces that "Invitations are going out from our Church to all Shreveport Public School Teachers to be our guests at the 7:45 service and a 9 o'clock reception on Sunday evening, All our members, school children, and others are urged to supplement the formal invitation with their own

personal invitation, and their presence at the service. The pastor will preach on "Religion, Education, and Democracy."

Freedoms Foundation Awards

Expositor readers, not familiar with the aims and purposes of "Freedoms Foundation, Inc., Valley Forge, Penna.," should place their names on the mailing list, so that announcements regarding the organization, Awards for manuscripts both cash and medals, etc., will come into your hands. If there are changes of address, both old and new addresses should be mailed to the Foundation on a post card promptly.

Every American is eligible for awards, which includes sermons, publications, cartoons, commencement and baccalaureate addresses, employee publications, editorials, articles, radio programs, films, etc. Any and all children in local schools and Sunday Schools are eligible, and all members of your congregation. Americans need to "work" at the business of Freedom, if we are to retain it!

Melody Choirs

Melody Choirs, made up of boys and girls of the church or community, are being organized in many communities. If the group is made up of children of the congregation, the group meets in the Church on Saturday at 9:30 A.M., or 2:30 in the afternoon, and under the guidance of the organist, choir director, or young person chosen, has a sing fest. Anything the group desires to sing is acceptable for the first hour; then some training on additional numbers is undertaken. Local teachers are glad to lend a helping hand in this undertaking. The "choirs" are later made available for local and radio appearances. Here's an idea to channel talent and energy into constructive work.

Sound The Jubilee

The address, "Sound The Jubilee", by Clinton N. Howard, printed in 16 page form, pamphlet size 3½ x 9", gloss paper, for mailing in No. 10 envelopes, for distribution to pastors, friends, S. S. classes and public meetings, may be ordered at 10c a copy, \$1.00 for 15 copies, \$5.00 for 100 copies, from Progress, 134 B Street, N. E., Washington, D. C.

More than 2000 copies were called for at the literature table at the close of the Temperance Union Convention last month, and 10,000 have been printed since, and we urge Expositor readers who do not already have a copy of this address to send 10c to the above address with

name and address, written legibly enough to be used in sending the copy.

After the abolition of Slavery, Lincoln said the "next reform must be the Prohibition of the liquor traffic" and when asked if this could be published, is quoted, "Publish it as wide as the daylight shines!"

Many ministers, believing themselves to be informed American citizens, will learn something about the history of our American Way from "Sound The Jubilee."

A Layman Dentist Speaks

We sometimes speak of the church as demanding this or that of us. It is in a sense truer, that deep down within us, we demand that the church do something for us. This profound spiritual longing is never satisfied short of the church. We are forgetful. We need to be reminded of what we were, what we are, and what we may yet become! It is wrong to belittle church attendance. It is wrong to say that one can worship anywhere. It isn't quite true that one may worship God in His great outdoors, in the woods, along the brook or on the lake, just as helpfully as one can worship God within the church. It is good to praise God's handiwork, but there is no adequate substitute for public worship. The church and only the church, provides that loving concern for God and men. It provides for the sharing of one's life with the Eternal and draws us into loving concern for those things which are not seen. What other institution does this? Not one!

—Dr. L. V. Downing, Minneapolis, in an address on Missions, when he relinquished his work as Supt. of Home Missions of the Synod of the N. W., English Lutheran Church. (The Synodical Bulletin in which this was printed says, "As far as we know, he is the only Lutheran layman who has ever acted in this capacity anywhere in our Church. He did his task well, praise of his work is heard throughout the Church.")

A Prayer for Students Of All Nations

O Lord Jesus Christ, who on the night of Thy Passion didst pray to Thy Father that all those who believe in Him through Thee might be perfected into one; we pray Thee for Thy spirit upon the students of all nations, that they may consecrate themselves to Thy service, even as Thou for their sakes didst consecrate Thyself; and so, being joined together by their common faith and obedience, they may come more perfectly to love and understand one another, that the world may know that Thou hast been sent by the Father to be the Saviour and Lord of all men; who livest and reignest, one God, world without end. Amen.

—*Epiphany Call, Milwaukee.*

Afterglow-Hymn-Sing

"A Deserter's Doom" is the sermon title announced by Rev. Percy G. Beatty, pastor of First Baptist Church, Paterson, N. J., for 7:30 Sunday Evening service, after which "the young people of the congregation are urged to meet around the piano for a friendly hymn sing, known as "Afterglow-Hymn-Sing."

Sermon titles announced by Rev. Beatty for "Home Coming Sunday" are "Re-Kindling the Divine Gift", and "Waste Basket Religion."

Life That Never Ends

Under the above title, in book form, are 30 funeral sermons, published by Concordia Publishing Co., 3558 South Jefferson Ave., St. Louis 18 Mo., \$2.00 for occasions listed on the content page of the volume as—

Young People
Elderly People
Aged Sufferers
Wives and Mothers
Husbands and Fathers
Pastors and Church Workers
Deathbed Repentance
Suicide

Eight of the sermons are on O. T. texts; 22 sermons on N. T. texts. There are 168 pages in the volume.

Philosophy of Civilization

The publication of Albert Schweitzer's "Decay and the Restoration of Civilization" and "Civilization and Ethics" in one-volume edition, Macmillan, is welcome news to *Expositor* readers. The volume of 347 pages, "Philosophy of Civilization", \$5.00 will be available at book stores early in October. It was first published in England in 2 volumes. Dr. Schweitzer is now working on a third volume to conclude the Philosophy.

When Europe was completely disorganized, spiritually and physically, after the first World War, Dr. Schweitzer delivered the Dale Memorial Lectures at Mansfield College, Oxford, which comprise the life philosophy which he had gradually worked out.

Every minister who thinks realistically about present world problems will want to study this volume carefully, and learn the meaning of Dr. Schweitzer's basic philosophy of "reverence for life", a belief in the value of the individual life; an inspiring, hopeful, constructive "*weltanschauung*."

This volume, in two parts, part 1, begins with "How philosophy is responsible for the Collapse of Civilization"; part 2, begins with "The Crisis in Civilization and Its Spiritual

ause." As bearers of the "Good News" regarding the Creator's evaluation of the individual life, ministers everywhere will welcome the privilege of reading the volume.

Scholarships to Children of War Dead

An organization known as War Orphans Scholarships Inc., created for the sole purpose of "aiding in the College or Vocational Education of children of those who sacrificed their lives for our country during the last war" was announced in daily newspapers of September 11. The announcement says that "if a father was killed in action during World War II, and children left are now approaching college age, such children may soon receive a very important letter, announcing gift scholarships, requiring no repayment of any part of the scholarship."

The near-college-age children receiving such letters, interested in availing themselves of the awards, are requested to write to the man who signed the letter, William E. McKenney, the president of War Orphans Scholarships, Inc. The answers to Mr. McKenney's letters should include grades earned in high school courses, which will be verified; the name of the school chosen for college study, and what financial status is.

War Orphans Scholarships, Inc., will try to get the scholarships from the schools chosen by the students, and they have a \$500 scholarship to award to deserving youngsters. The money goes to the school chosen, not to the beneficiary. The gifts of scholarships are not classified as "charity" or "philanthropy." To emphasize the viewpoint that the children of soldiers who gave their lives for their country deserve the award, each scholarship recipient will receive a medal, so the youngster will realize that the money is an award, not charity.

Technically, the scholarships are given to children who are not actually orphans, and War Orphans Scholarships, Inc., defines an orphan, for their specific purposes, as a child "who lost one parent in the armed services of the United States."

Mr. McKenney is quoted as saying, "We do not wait for candidates to learn of our existence by hearsay. We anticipate that during the course of the next 20 years, there will be 100,000 orphans of World War II. Not all of them will need assistance, but the majority of them will."

Topics for Studies in Romans

- Salute the Church
- Gentiles, Jews, All have Sinned
- Edify the Church
- God's Judgment on Sin
- The Church vs. Hell's Gates
- Salvation by Faith
- Church Members One of Another
- Ruin and Ruination
- Blessedness of Salvation by Faith
- The Church and the State
- Religion in the Home
- Salvation by Faith Delivers From Death
- The Church and Denominations

- Redemption
- Salvation by Faith Produces Freedom and Victory
- Through the Holy Spirit
- The Church and Benevolences
- Regeneration
- Salvation by Faith and the Case of Israel
- The Church Ordinances
- Resurrection
- Christian Service Is Rational Religion
- The Church and Education
- Return Again of Christ
- Christian Service and The State
- The Church and Missions
- Reward in Heaven
- Christians Should Serve One Another
- The Church and Money
- Rejoicing Forevermore
- Special Thanksgiving Day Services

—M. E. Dodd, Shreveport, La.

Use More Movies, Film Strips, and Slides

"Use Motion Pictures, film strips and slides widely in teaching any group, in order to ease the tedium of masses of statistics and abstractions now being doled out by leaders in group educational work."

This practical suggestion was made by Dr. D. Paul Smay, director of visual education, Buffalo State Teachers College, addressing a workshop audience of school nutritionists.

Theory and abstractions in any field are largely *lost effort*, including the religious education field. Remember the adage, "one picture is worth a thousand words."

Letters Can Revive Faith In U.S.A. Abroad

A visitor from Holland, Miss Catherine Faber, is urging Americans to "send themselves along with their packages to Europe," because there is "a great need for a proper and exact knowledge of the United States and its people", along with the need for food and clothing.

"Letters from America will do much to combat Communism and restore faith in the U. S. A. Housewife should write to housewife; merchant to merchant. Write of yourselves, your activities, your beliefs and ideals, your homes and your country."

Miss Catherine Faber, staying at 135 Corona Road, Rochester, New York, as of September 19, 1949, has the addresses of hundreds of families in need of clothing, as well as letters, and she will give names and addresses to anyone desiring Dutch correspondents. Her home and belongings were demolished in Montgomery's Sept. 1944 offensive which resulted in failure at Arnheim, and reports that for days she wandered between the opposing battle lines, cold, hungry, and ill. "We do not discuss those times," she says. "For Hollanders, to remember is to be crushed."

She says, "People in Holland no longer are hungry, due to the many packages coming from many States, and all personally delivered, but they are still

in need of clothing and all textiles which are very scarce and strictly rationed. There is an insatiable thirst for knowledge about the U. S. among our people in Holland, and you must remember that the largest purveyors of so-called 'facts' about this country are the movies with their accent on crime; the tourists (many of whom forget they are ambassadors of your country); and the constant, repeated pounding of the Communist smear campaign.

"I attended a Dutch Communist meeting recently and was horrified at the things they believe about the U. S. and when I told them the truth about your country, one man told me 'if we had known what you are telling us, we never would have become Communists.' Miss Faber has found herself in a unique position of trust among her people. They accept facts from her which, if heard over the radio, they would discount as *propaganda*.

Here is an opportunity for any group in any local church, from children in the Sunday Schools, to any and all adult groups, to enlist in the service of their church, their country, and world-wide understanding.

Preaching Values in Philemon

Wherever two or more ministers are together the "wind-up" of conversation is likely to be "What shall I preach about?" Notwithstanding the multitudes of popular themes and subjects that pass as a panorama before our eyes, from week to week, the question persists. The preacher wants something substantial to talk about when he goes to his pulpit on Sunday morning.

The short Epistle of Philemon is packed full of suggestive material of a homiletical nature. It is surprising how many sermon themes will come from a concentrated study of this little book. The letter may be taken as a whole, or as the minister comes back to the study of Philemon from month to month, always new and illuminating subjects unfold. Paul had a special reason for writing the book,—manifestly he was concerned about a runaway slave who had been converted, but beyond that other great truths are suggested.

Then, too, it is striking how this message of the first century fits into the life and times of the present. There are great issues that need to be dealt with in our society today. The Gospel always speaks in terms of the present. Christianity speaks concerning slavery, war, hatred, lust, selfishness, and the temptations of the present. Its imperative tones must be heard over against the raucous voices bidding for a hearing. This Epistle to Philemon has been called "The Magna Charta of Liberty." It is Christian liberty at its highest.

Here are some of the themes suggested by this Epistle:

1. Prisoners of Christ. Verses 1, 9.
"Paul, a prisoner of Christ Jesus."
"And now a prisoner of Jesus Christ."

2. Workers in the Lord's Vineyard. Verse 1.
"Unto Philemon our dearly beloved, and fellow laborer."
3. Religion Regnant in the Home. Verse 2
"And to the church in thy house."
4. A Gracious Benediction. Verse 3.
"Grace to you, and peace, from God our father and the Lord Jesus Christ."
5. The Ministry of Intercession. Verses 4-6.
"I thank my God, making mention of thee always in my prayers . . ."
6. The Joys of the Christian life. Verse 7.
"For we have great joy and consolation in thy love . . ."
7. Beyond the Call of Duty. Verse 9.
"Yet for love's sake I rather beseech thee . . ."
8. The Dignity and Worth of Man. Verses 10, 11.
"Onesimus . . . which in time past was to thee unprofitable, but now profitable to thee and to me."
9. Fellowship on the Beloved Community.
Verses 23, 24.
"Epaphras, Marcus, Aristarchus, Demas, Lucas my fellow laborers."
10. Abounding Grace. Verse 25.
"The grace of the Lord Jesus Christ be with your spirit. Amen."

—W. Franklin Harkey.

Thanksgiving Service

Theme: "Praise God from Whom all Blessings Flow."

Organ: "In Dir Ist Freude"—Dubois.

Invocation: "Praise be the Lord: for it is good to sing praises unto our God; He healeth the broken in heart and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our God, and of great power: His understanding is infinite. The Lord lifteth up the meek. Sing unto the Lord with thanksgiving; sing praise unto our God."

Hymn: "Come ye Thankful People, Come."

Psalms: 107 and 148, responsively.

Hymn: "Great God, from Whom all Blessings Flow."

Scripture: Psalm 150; 3 John 1-8, 11-14.

Hymn: "Lead Kindly Light"

Meditation: Give Thanks"

For your church; your neighbors; your community; your home, health, abilities; your schools, especially the God-fearing teachers to whom the children of the nation are entrusted; for answered prayer; for personal awareness of God; for a Loving Father, and Salvation through His Son, Jesus Christ. (If desired, this can be offered by visiting pastors, if union services are planned, each pastor selecting a portion)

Hymn: "Father All Glorious"

Prayer: (Assigned to church or members by topics, for sentence prayers)

For Ourselves
 For Grace to spread the Gospel
 For the Sunday School
 For Community Leaders
 For Teachers
 For Conversions
 For Re-Dedication
 For Courage in the Face of Trials
 For Our Church
 For the Pastor

Hymn: "Come, Holy Spirit"

Reader: (Reading or Poem on Thanksgiving Gratitude)

Hymn: "Battle Hymn of the Republic."

Benediction, silent prayer

Organ: "See the Conquering Hero Comes"
 -Handel.

If Thanksgiving offerings are brought, according to pre-arranged plans for specific projects, such as orphan homes, needy aged, or other groups, announcement should be made what should be brought, whether garden produce, fruits, canned goods, meats, clothing, utensils, tools, etc. These should be placed in specific place in the chancel probably lighted by large candles, and there should be a consecration of these gifts during the service, with specific announcement of the purpose for which the gifts are gathered. Names of donors should be listed and published in the bulletin of the following week.)

Our Children Will Know

What kind of parents we are. We know that the infant in the crib very soon discovers how long the patience of the new father and mother is. He won't cry too long if such crying doesn't produce a pickup or some other soothing response. The second and third cry become shorter. Nor does it take an infant long to be spoiled by grandparents.

Yes, they will know. The cry that produces results will be used at every opportunity. The other little traits which win, such as having their way about going to the movies, or a bottle of pop will be used without much variation. They soon know us much better than we know them.

They know the inconsistency of sending them off to Church School and Services, and yet never having an example set before them. In about 90 per cent of the cases observed by a Pastor, children recently confirmed but whose parents send yet seldom came, quickly fell into the same pattern of behavior.

The child whose father or mother taught in the Church School during their growing years will always have that as a cherished memory. For that parent did more than wish a religious education upon their own, but helped fashion the ideals of others. Such devotion and consistency will be forces forever in a child's mind.

And our children will know how much real religion there is by our expressions in unguarded moments. It is not the church service so much but the table talk on Sunday noon which determines a child's true attitude toward the church. If only criticism is spoken, if the choir, the ushers, the Pastor

and the congregation come under a blistering blast of their natural shortcomings, the whole worship of God comes under such a negative appraisal. Later on in life that child can't ever attend worship without bringing such an attitude to church. Yes, our children will know.

Deep down in their hearts they will know how genuine or spurious our religion is. And their judgment of us is the nearest thing to divine, because you see they live with us when our shoes are off.—
Adapted from "The Builder" and printed in Epiphany Call, Milwaukee.

"Sammy Sunbeam" Letters Garden of Cheer Wedding Remembrance

Readers who have not already secured a supply of the above three items from Standard Publishing Company, 20 East Central Parkway, Cincinnati 10, Ohio, are urged to do so without delay. The first contains 2 designs, 10 letters, 10 envelopes, per packet, three packets available, Nos. 501, 502, 503, at 35c a packet.

Garden of Cheer, gift booklet, striking colors, for sick, shut-ins, discouraged, 20c or \$2 a dozen.

Wedding Remembrance, 12 pages 3 x 5, with certificate in center fold, 15c or \$1.50 a dozen.

"Here I Stand" Wins Award

Announcement was made on Sept. 22, 1949, of the Abingdon-Cokesbury Award of \$7,500 to Dr. Roland H. Bainton, Yale University Divinity School faculty for his manuscript, "Here I Stand" (biography of Martin Luther), which in the opinion of the six-man board of judges was the outstanding manuscript among several hundred submitted in the contest. The book is to be published in the spring of 1950.

Building Up Church Attendance

"How to Increase Church Membership and Attendance" the title of Dr. Weldon Crossland's most recent volume, will intrigue readers of the *Expositor*, because it is a problem that "walks" with every minister.

Dr. Crossland, pastor of Asbury-First Methodist Church, Rochester, N. Y., outlines the steps by which church attendance and membership can be built up—

1. "Understand and evaluate the new evangelism."
2. "Plan to go to the people."
3. "Outline a program of evangelistic emphases."
4. "Preach for a verdict."
5. "Invite counsel after each service."
6. "Secure supplies proportionate to your membership."
7. "Make a responsibility roll of prospects."

8. "Organize a year-round fellowship of evangelism."
9. "Show how to present Christ and the church positively."
10. "Evaluate child and youth evangelistic movements."
11. "Challenge young people to Christian commitments."
12. "Give personal guidance to all new members."
13. "Stimulate their social integration into church life."
14. "Remember the membership anniversary."
15. "Plan improved church services."
16. "Evaluate the real reasons for absenteeism."
17. "Appoint a public relations committee."
18. "Distribute attractive bulletins and leaflets."
19. "Make the outdoor bulletin board speak."
20. "Employ personal contacts to encourage attendance."

Dr. Crossland also is one of 17 prominent religious leaders in America who has contributed to *The Ministry*, an analysis of the minister and his work to be published October 17 by the Abingdon-Cokesbury Press. In his chapter, Dr. Crossland discusses the work of the minister "As Leader of People and Program." The Volume, Abingdon-Cokesbury, will be available at your local bookstore.

Smoke Screen

Under the following chapter-headings, Samuel B. Pettengill, former member of Congress from Indiana, gives the American voter and citizen some much needed information:

John Garner Gives Me a Job
 Karl Marx—Immigrant
 Socialism Through the Back Door
 Taxation Sucks the Eggs
 The Blight of Bureaucracy
 The New Despotism
 Freedom or Feudalism
 They Let the Town Hall Burn
 Balance Sheet
 Aladdin's Lamp
 Guinea Pig, 1940 Model
 Are We Licked?

Samuel B. Pettengill is the author of several other volumes, among them "Jefferson, The Forgotten Man", "Hot Oil", and others. You can secure a copy of "Smoke Screen" 126 pages, cloth bound, at \$1.00, postpaid, from

America's Future, Inc.
 205 East 42nd Street
 New York City 17, New York

Overcome Your Fears

In tract form, 16 pages, size 3 x 5 inches, "Overcome Your Fears" by Edgar F. Witte, Chicago, published by Concordia Publishing House, 3558-V S. Jefferson Avenue, St. Louis 18, Mo., may be had for 10c a copy, or write for price on quantities direct to publisher. You will cherish this booklet, and read it many

times; you will also wish to present it to me women, and young people in your church and community, who are perplexed and fear-ridden.

The Ministry of Music

A program of Special Music, featuring The Chancel Choir and the Crusader Choir, of the First Church of Christ (Disciples), Cuyahoga Falls, Ohio, was planned by the pastor, Ira A. Paternoster, with the help of the choir director and church organist, and is here shared with *Expositor* readers.

The Program

Organ Prelude—"Jubilate Deo"—*Silver*.

Call to Worship—*Chancel Choir*

"The Lord is in His Holy Temple, Let all the earth keep silence before Him."

The Introit—*Minister and Choir*

"Bless the Lord, O my soul; and all that is within me, Bless His Holy Name."

Hymn—No. 558—"Once to Every Man and Nation."

The Invocation—The Choral Amen.

The Ministry of Music

Music has always held an important place in all religious worship; for high religion has inspired great music. Today we unite in worship and in appreciation for the Ministry of Music in this church. The Director of Music, Mr. Forest Hawk, Jr., will lead the Chancel Choir as they sing—

"Still, Still with Thee".....*Oley Speake*

"Veni Jesu" (Jesus, Saviour, Come to Me)

.....*Cherubim*

"O Lord Most Holy" (Soprano Soloist)

.....*Cesar Franck*

"The Pastoral Prayer" (Lord's Prayer).....*Malotte*
 with violin response

Offertory—

Organ—"Cantilene".....*Dubois*

Anthem—"My God and I".....*Serge*

The Lord's Supper—(Call to Communion)

M. Create in us a clean heart, O Lord—

P. And renew a right spirit within us.

M. Cast us not away from Thy Presence—

P. And take not Thy Holy Spirit from us.

M. Restore unto us the joy of Thy Salvation—

P. And uphold us with Thy free Spirit.

M. O Lord, open Thou our lips—

P. And our mouth shall show forth Thy praise.

Hymn—"I Walked Today Where Jesus Walked."

Scripture Reading—Luke 24:13-32.

Communion Prayer and distribution and partaking of the Lord's Supper.

Music and Worship—Address by Pastor.

Choir—"Cherubim Song, No. 7".....*Bortniasky*

Closing Prayer

Benediction

Organ Chimes

Organ Postlude—"Te Deum Laudamus".....*Claussmann*

The Director of Music and members of the Chancel Choir will be at the Chancel steps after the Worship Service, and will give the membership opportunity to express appreciation of their excellent and unselfish service.

rough the past year. A word of appreciation must also be given to the director and members of the Crusader Choir, who took part in the worship services during the fall and winter, concluding with special music during Holy Week and Easter. The Church Organist, Miss Betty Peiffer, has won the appreciation and esteem of the congregation through her contribution to the worshipful atmosphere and dignity of the Church Service.

Topics, Texts, Service Suggestions

From the bulletin of Lincoln Square Baptist Church, Worcester, Mass., Harold Willard Arthur, Pastor, we pass on the following—

Topics:

- The Great Stone Faces
- Discovering the Abundant Assets of God's Grace
- With the Master on the Mount of Trial
- With the Master on the Mount of Prayer
- With the Master on the Mount of Agony
- With the Master on the Mount of Glory

Mid-Week

- The 7-fold Glory of the Believer in Jesus Christ. 1 John 5.
- 7 Great Facts about the Believer. 1 John 3.
- 7 Comforting Views of Jesus Christ. 1 John 2.
- 7 Priceless Privileges of the Believer in Jesus Christ. 1 John 1.

Studies of Everyday Christian Living—

- Proverbs 25
- II Cor. 10
- Psalms 111-112
- Galatians 1
- Proverbs 22
- Ephesians 4

The Ministry of Courtesy

Lists names of members, mostly couples, who, we assume, receive visitors at worship services, etc.

The Greeting on the bulletin reads:

This is your Father's House, enter expectantly, feel at Home, Breathe prayerfully, relax restfully, worship soulfully, greet others cordially, leave reverently.

World Order Day

Observance of the fourth anniversary of the United Nations was designated "World Order Day" and is being observed on October 23. Through the good offices of Donald C. Bolles, Public Relations Director, Federal Council of Churches, 297 Fourth Ave., N. Y. 10, material is available in duplicate form to serve as a basis for addresses, 4 pages double space, at \$1.00 a 100 copies.

The chief concern of every Christian believer regarding World Order, is that nations and

their individual citizenry take to heart the fact that this is "one world" in reality, and as a community of nations must learn to live together as neighbors, who strive to "do unto others as they would have done unto them" through the grace and love of Jesus Christ, and sympathetic understanding made possible through the Holy Spirit. Just as it is more simple to smile than to scowl or frown, so it is easier to love others than to mistrust and hate them, if we permit ourselves to walk by the grace of God. World Order day is *every* day, the year round, without ceasing.

Please Pick Flowers

The hospital management of Colorado State Hospital, Pueblo, Colo., believes that signs "Do not pick flowers" are disturbing to normal men and women, and feels the negative should be matched by a "Please Pick" slogan. Patients may make their own selections, or if they desire, the florist will cut the flowers. The signs read, "Please Pick Flowers."

There are more than 100,000 blooming plants throughout the grounds. Patients grow the flowers, under the supervision of the hospital florist, Martin Vanderbeck.

Blind Boys Compete With Normal Boys

Boys afflicted with blindness have at last found a sport in which they can compete with normal athletes without concessions, according to a report from California School for the Blind, Berkeley.

The sport is wrestling, and the blind boys have won the championship of their high school league, just three years after the sport was initiated. Coach Chas. E. Buell said the first year was not encouraging, because "the boys lacked confidence." Then one of the boys won his first match and they really dug in. It is the first time in any field of sport they find they do not have to ask for help.

Blind Foreman Sees Plant Layout

Fellow employees of Kwikset Locks, Inc., Anaheim, Calif., built a miniature contraption, showing in relief the complete plant layout, with every machine, aisle, wall and door in the plant indicated.

Frank Schwitzer, blinded from an infection some 15 years ago, is in charge of the ten workers, and he "sees" plant layout and operations through his fingers, thanks to his co-workers.



THE PULPIT



WHY?

ROBERT BROADUS

POLONIUS, in Shakespeare's *Hamlet*, may be a "wretched, rash, intruding fool," but one of his lines has the distinctive ring of sound judgment—the final advice to Laertes:

"This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

A person must be true to himself. This lesson has been emphasized by most of the great thinkers. From the *gnōthi seautōn* of Socrates, to the psychology courses of the modern university, the deceitfulness of rationalization has been pointed out.

Perhaps the most demanding of all these teachers was Jesus Christ. Jesus called upon men to face their inner selves—to examine carefully their motives. Among the devices He used, was the simple word "Why". On more than a dozen occasions, He shot this little word at both disciples and critics, piercing the cheap veneers of self-deception, to expose the inmost motives beneath.

I

For instance, one time the disciples were crossing the lake in a boat. When a sudden storm came up, they trembled for fear. Rousing Jesus from sleep, they cried piteously, "Save, Lord, we perish!" But Jesus said:

"Why are you fearful" . . . ?

Isn't it strange that, with all the modern investigation of worry, anxiety, and phobia, many of us have never asked ourselves personally that question? We haven't examined within: Why am I fearful? For the truth is, that often when people answer the question *why*, their fears are largely alleviated. The following is reported in the literature of psychology:

George Pepperdine College
Los Angeles, California

A certain man had the obsessive fear that some one would slip up behind him, to do him some harm. Wherever he went, this fear haunted him. Walking down the street, he would look back furtively over his shoulder. In the elevator, he struggled to get his back to the wall. Even at social gatherings, he could not escape the torment of his anxiety. Then this man returned to his old home town for a visit. He went to the broken-down country store, with its pot-bellied stove and huge cracker barrel. He talked with the aged storekeeper about the "good old days." Suddenly the storekeeper asked him: "D'ye 'member the time ye were jest takin' a cracker fum this ver barrel—how I grabbed ye fum behind, and skeert th' wits out'a ye?"

The victim did remember—with a jolt. And he was not long in recognizing this incident as the cause of his fear. It is reported that after he understood why he was afraid, this terror began to fade away.

"Why are ye fearful" . . . ? Jesus implied the answer: "O ye of little faith?" Fear survives only where there is not faith to drive it out.

According to Karen Horney and others in her field, the basic fear is the terror of being alone and helpless in the midst of a cruel and hostile universe. But isn't such fear caused by a lack of faith in God? Doesn't faith that God is a kindly Father; faith that His goodness is stronger than any force of evil; doesn't such faith drive out this basic fear?

Modern man must ask himself again, "Why are you fearful?" He must answer that by recognizing his miserable scarcity of faith as responsible. For to face himself and answer truly is the first step in solving the problem.

II

In Capernaum, one day, Jesus was teaching at home, when a paralytic was placed before him. The poor fellow had been carried there by four men, who, having found the doors blocked by the crowd, had let him down through a hole made in the roof. Jesus said, "Thy sins are forgiven." The Scribes, copiers of the Law, were present, however, and they gave their own interpretation to the incident: it was pure blasphemy. Jesus demanded:

"Why reason ye these things in your hearts?"

These scribes were not concerned about the paralytic. They didn't care about the good being done. They saw in this situation only a grave theological issue, or rather, they deduced themselves into calling it such an issue: blasphemy versus reverence for Law. They were trying hard to think of themselves as upholders of the sacred traditions of their religion. In their minds, they were determinedly seeing to it that the Law of Moses did not suffer.

But flinging into their very faces the demand, "Why" . . .?, Jesus tried to pierce this rationalization, and make them face the real causes. Weren't they really more concerned about their own vested interests than about religious traditions? This false covering must be cut away. They must see their real reasons. So Jesus made the demand: Examine your own motives — "Why reason these things?"

Would not much of religious dispute be found meaningless if churchmen today answered that question—if they searched their minds to discover how much of such criticism is motivated by genuine religious conviction; how much by selfish interest?

Jesus, on another occasion, was trying to explain to a stubborn group of people, His own mission and identity. He again asked: Why . . .?

Why do ye not believe me?

Again the implication is that Jesus wanted the group to face their own souls. It is suggested that these people did not want to believe. So set were they in their traditional prejudices that they unconsciously raised false barriers to faith. The answer to "Why" would discover and help remove these barriers.

Peter says Christians should be able to give a reason for their hope. The same obligation must sometimes be laid on the unbeliever. It is true that there are many queer and unsubstantial reasons for so-called Christian faith, but there are also some strange reasons for atheism!

A young man was a continual and violent antagonist of Christianity. He had amassed a

surprising amount of knowledge in the field of religious philosophy, and was contending for atheism with a pathological fervor. Examination by a counselor uncovered nothing at first, but then came out the fact that the patient had once been a teacher in a Sunday School. This seemed a likely avenue for investigation, and finally it was discovered that a few years before, the patient's girl friend had eloped with another of the Sunday School teachers. Could this be the reason for all his talk of atheism? The patient was faced with his experience. When he saw his real reasons—when he answered the question "Why do you not believe?" his argumentative atheism began to subside at once.

Perhaps other cases of violent unbelief would be cleared up also, if hidden, unconscious motives were uncovered in answer to the challenging "Why" of Jesus.

There are many other occasions in which Jesus rocked His listeners with this small weapon. Then, often with its razor-sharp blade, He lanced the cover from false motives that hidden poison might be cleared away. It was His method of making men know themselves, that they might, in being true to themselves, be true to others also.



THE CHRISTIAN POTENTIAL

NORMAN E. NYGAARD

*"What manner of persons ought ye to be . . .
—II Peter 3:11.*

THE CHURCH, in the latter days of Peter's life, was very similar to the Church of today. It had its great heroes, its stalwart men of faith. It had its martyrs who unflinchingly went to the stake in behalf of their faith. It has heroes and martyrs today. They are overshadowed, in time of war, by the heroes of epic battles in the sky, on the sea, and on land: but their heroism is continuous. And in the years just past it was frequently the heroism of torture or the concentration camp.

Yet there were probably many more anxious souls in that early Church than there were heroes. Certainly today there are more who are perplexed than who are confident in their faith.

*Presbyterian Church
Lisbon, Ohio*

One of the most disturbing factors in Peter's time was the question of the return of our Lord Jesus Christ, the final, complete establishment of His Kingdom upon the earth. People were saying, "Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation."

There is similar anxiety today, similar hopelessness. Why didn't God intervene to stop a world war? What will He do about the atomic bomb? Will He allow us all to be destroyed in our beds? Why should men in their own inferior wisdom, seek to establish a United Nations; why doesn't He establish His own Kingdom? Why did He let the Mussolinis, Hitlers, and Tojos rise to power? Why didn't He strike them down? We've had Christianity in the world for close to two thousand years now, why isn't the world Christian?

Less than one hundred years had elapsed from the time of the birth of Christ until Peter wrote his two letters, but even then he had to say, so nervous were the people of his time, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack with His promise, as some men count slackness; but is long-suffering to us-ward." I think it was William Allen White who said some few years ago, in more modern speech, "The Lord doesn't settle all of His accounts every Saturday night."

Peter recognized the difficult conditions of his time but he laid down the thesis that such times as those demanded great souls. The very difficulties confronting the faithful should be the incentive to greater and nobler effort. "What manner of persons ought ye to be . . ." he says to the church. He adds to this query the qualifying clause, ". . . in all holy conversation and godliness."

Perhaps our greatest modern difficulty in becoming the kind of persons we ought to be, in achieving our greatest potential, lies in the fact that none of us want to be accounted either holy or pious. We shy away from both of those words? We shouldn't dodge them, as a matter of fact, for Peter speaks of the inward holiness and inward piety which ought to characterize all true Christians, while we think of "holiness" as "holier-than-thouness" and "piety" as "piosity" which is merely the semblance of piety.

Very well, then, what kind of people ought we to be? What kind of persons did Peter expect the recipients of his epistles to be? There are several suggestive words in the rest of the epistle which may give us a clue. First

of all, in verse fourteen, he says, "Be diligent that ye may be found of him in peace, without spot, and blameless." Then, in the concluding verse of the epistle, he adjures them to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Perhaps, if we try to put these together, we may see what manner of person one would be who was, first of all, diligent; who was, secondly, growing in grace; and, thirdly, growing in the knowledge of Jesus Christ.

Let's see what diligence would do. Many of you have stood on the roadway which runs across Hoover Dam. This great man-made impediment set down in the bed of the mighty Colorado has harnessed a great stream for the use of mankind. For millenia the waters of that river pursued their way to the sea. They cut through sandy deserts but did not water them. In contrast, the little rivers of the Atlantic seaboard have turned the wheels of flour mills, shoe factories, cotton mills, potteries, and thousands of other industrial plants of all kinds, almost from the time that the first white man landed at Plymouth and Jamestown. They have thereby replaced the back-breaking, manual services of hundreds of thousands of men and women, releasing them instead for skilled labor. The Colorado, on the other hand, flowed along far from the marts and factories of men. It cut a gorge through mountains, which was almost a mile deep in places. Much of the way it was altogether inaccessible. Men couldn't have used it if they had tried.

But finally, at Hoover Dam, this great stream was harnessed. A portion of it is drawn off to satisfy the thirst of millions of people. Another part is poured into rich desert soil and marvelous crops of wheat, alfalfa, and garden vegetables come to the tables of man and the stables of his stock, from land which had grown nothing before but prickly pear, sage brush, and cholla. Part of the water is directed through great turbines, and electricity is carried to the cities and factories of all the southwest. Great industries have sprung up in consequence. The Colorado is put to work for mankind.

I've often thought of a similar project for the Church. I'd like to harness up the talk, the conversation of people in, and coming out of, church—yes, the rather idle sermons which we ministers often preach, as well—the resolutions adopted by general assemblies, associations, quarterly conferences, and presbyteries. I'd like to harness up the gossip, the lengthy discussions, the "problem" courses, and see if they could be put to work, channelled into

fruitful service. What if we could just take those multitudinous words which we Christians employ and translate them into deeds, transforming talk into diligence. There are altogether too many of us in church whose lives are uttering the prayer of the lukewarm convert, "Use me, O Lord, use me in an advisory capacity."

I'm sure that the energy we employ in just opening our mouths to make speeches or utter criticisms must be of some value. If it could be harnessed it should be of some use. Even the brave speeches made in political campaigns, if they could be guided and directed, ought to be of some service in really making a better world. Our fruitless running hither and yon, if it could be captured for the Kingdom of God, should have some value.

What manner of persons ought ye to be! Well, certainly Peter is right when he expects us to be diligent, to have our lives count for something in the sum total of human endeavor. During the war a minister whom I know, left the active pastorate to go into a plant producing war material. Some of his brother ministers expressed their regrets that he should have done so. I am sure, however, that I know why he did it. Words were not enough. He had to be doing something. Words are great. Words are powerful. The pen is mightier than the sword. But only great words will do, words which move men to action. May we, therefore, study to be diligent. If we are diligent in speech let us be equally diligent in translating speech into action.

Secondly, what would happen if we should grow in grace. Grace is a lovely word, as lovely as it sounds. Interestingly enough, the form in which we find it in our text is almost identical with the English word "charity." In its original meaning charity was "an act of grace" of graciousness. And an act of grace, of course, is one of kindness and innate courtesy. One of the loveliest meanings for it is also "thanks" or "thanksgiving." Therein we have the beautiful word "grace," as applied to the little prayer or gratitude to our Heavenly Father for the meal of which we may be about to partake. It is an act of courtesy toward God, the One who has supplied our tables out of His storehouse.

A delightful story of courtesy or grace is the one told about Abraham Lincoln. I think it was the British ambassador who was his guest in the White House, at the time. The ambassador was accustomed in England to put his boots outside his bedroom door when he retired and one of the servants would brush and polish them during the night. Abraham

Lincoln, having worked late, passed the ambassador's door, saw the boots, and realized that the White House servants had retired for the night. He took the boots, therefore, polished them, and returned them to their place outside the ambassador's door.

Peter reminds us that one of the marks of the "person we ought to be" is that we should grow in grace, not becoming graceful or courteous overnight—for that is well-nigh impossible—but gradually becoming gentlemanly, gentlewomanly. And Peter is right. Grace is one of the true hall-marks of greatness.

Then, last of all, is the "ought" of knowledge. We should be growing in knowledge. We must not close our minds and hearts to truth. We once had, as a guest in our home, Dr. Charles Sheldon. Dr. Sheldon is best known as the author of "In His Steps," the book which is the best-selling novel of all time. The book was released soon after the turn of the century and has been translated into almost every tongue.

I hoped, while He was with us, that I might sit at His feet, might listen to Him talk, that out of His rich experience I might profit. Instead I found Him drawing me out, asking me questions. Oh, to be sure, He shared with me the rich store of knowledge that was in His mind, but the impression which I received from the dinner which we shared and the half day we spent together was of His own insatiable hunger after knowledge. And Dr. Sheldon at that time was seventy-nine years old, but he was still a disciple, still a learner.

Peter was not a young man when he wrote the epistle from which our text comes. Probably not as old as Charles Sheldon, he was nevertheless, well past the middle years. Yet, as he wrote his letter, he was still seeking knowledge.

When I was a few years short of forty an older minister put his arm about my shoulder and said, "You are coming to the crucial years. You have preached a great many sermons. You have done a certain amount of research. Your note-books are full of illustrations. And, like most preachers, you probably have a barrel which is pretty well filled up. At forty you can coast if you want to. You can depend upon your old sermons. You can depend upon the study that you have done in the past. But, if you want to be of greatest service, you'll have to forget the past. I have seen too many men die at forty. They cease to go adventuring. They cease to study. Their minds are closed to all new truth. Never let your mind close."

I have never ceased to be thankful for that word of advice. Oh, I know that I haven't fol-

lowed it too well. I have sometimes been so immersed in parish work that I have neglected my study and sermon preparation. I have done too little reading. My telephone has rung too often. I have tried to remember too many little details about who had a baby when, and which organization should be visited this after-

noon and why. But ever before me is the idea. Ever in my ears sounds his advice, "Keep digging in the Bible. Keep observing the world around you. All about you are sermon themes. Find them. Grow in knowledge."

We shall probably never become what we ought to be, but we *can* keep on trying.



THE PRICE OF PEACE

FRED B. WYAND

Text, Luke 2:14. And on earth peace and good will among men.

EVERY right thinking person wishes that the prophecy of the song of the angels at the annunciation of the birth of the Prince of Peace would become a reality. But the world is far from a peaceful planet today. It has always been so. Out of the 4000 years of world history, there have been only 268 years when peace lay across the earth, despite the fact that everywhere fathers and mothers, wives and sweethearts have longed and prayed for it. Why is peace so long in coming? 2000 years are past and yet the angels seemed to have sung in vain. Must it ever be so?

Mr. Holliday, President of the Standard Oil Company of Ohio, suggested that we take away from man his powers (atomic) to destroy the world. When Leonardo da Vinci invented the first submarine, more than three hundred years ago, he destroyed his plans and specifications, fearing that the submarine was too deadly a thing to fall into the hands of sinful men. But along came another generation and perfected a better one than da Vinci had invented. Today men are not only keeping the atomic bomb—ready—but are creating a more terrible one.

Others suggest the maintenance of a large peace-defense force. Among them are "The American Legion," many military and naval men, Judge Owen J. Roberts, of the Supreme Court, who advocates an adequate program for national security as essential to World Peace and the President with his own program of compulsory universal military training. There are many others. But as an ex-service man, member of the V. F. W. and American Legion, I ask, "When has a large standing force in itself prevented war? It is obvious that we will need more than men in uniform if we are to have enduring peace. Some would suggest that

we elect only peace-loving men to office. "Peace and Prosperity" candidates are the kind of men who should sit in Washington. Some of us can remember that we did re-elect a man once largely on the strength that, "he was too proud to fight," and another one who said, "I hate War," but what happened under the administrations of both of those men is too well known to recount here.

There are those who have advocated the "Outlawry of War." They say if you make war a crime, that will stop it.

The Kellogg-Briand Pact subscribed to by 48 nations (Germany included), making aggressive war illegal, did not prevent the last catastrophe, and neither the Nuremberg trial nor the execution of the Japanese War Lords has kept China from self destruction.

There are those who advocate all kinds of pacts, and treaties, and Fellowship of Nations, International Courts of Justice, United Nations, World Court, League of Nations, and what not. All of these are fine as far as they go, but they can never go far enough.

Listen to General MacArthur, at the signing of the Japanese Peace Treaty, "A new era is upon us. Men since the beginning of time, have sought peace. Various methods through the ages have been attempted to devise an International Process to prevent or settle disputes between nations. Military alliance, balance of power, League of Nations, all in turn, failed, leaving as the only path the crucible of war. The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not devise some greater and more equitable system, Armageddon is at our door." Try all of these methods and we will still cry, "Peace, Peace," but there will be no peace, unless we go further.

The One Way Out

Senator Warren R. Austin, Chief of the United States delegation to the United Nations

*Supt. Moorefield Methodist District
Romney, West Virginia*

Assembly, said, before the representatives of fifty-seven nations assembled in New York, "There is no magic formula by which we can escape the Price of Peace." He struck the nail on the head. If we are going to have peace in the world—enduring peace—we will have to pay the price. And the cost comes high. There is no easy road to peace.

I am not talking about a peace at any price. None of us want peace at the cost of our freedom, our form of government and the rights and privileges of free men. That is not peace. There can be no peace unless there is freedom, liberty and justice for men, and that comes high.

We are not going to secure peace by writing a pretty poem, preaching a masterful sermon, singing a stirring song, making a political or diplomatic speech, passing a few motions, or writing some newspaper head-lines. It will cost us more than these.

Peace is going to cost us in dollars and cents, just as does war. War costs billions of dollars. The London Daily Post, seven years after the cessation of hostilities, reported the First World War as costing the Allied Nations 163 billion dollars. The United States share was \$27, 597, 970,000.00

Thus far we have faint idea what the last war cost, but we do know that we have a national debt of nearly three hundred billion dollars, and the average taxpayer works sixteen weeks a year to pay his local and federal taxes. War is a costly thing! Can peace be less so? It will cost us something to tell the story of "The Prince of Peace" to the world and to spread the gospel of good will to the ends of the earth. Ernie Pyle in his book, "Brave Men", tells of talking with frontline soldiers in Europe, who informed him that it cost us \$25,000.00 for every German we killed in battle. Do you think we would have had this war on our hands had we spent anywhere near that figure, years ago, to help the struggling boys of Europe and the Orient whom we had to fight later on? The day must come when right thinking people, everywhere, will have to become as willing to give their money to save men as they are to kill them.

One-third of our churches in Germany were destroyed and likewise many of them across the warring world, along with our schools and hospitals. These cannot be rebuilt by baked-cake sales. It will cost us millions, if not billions.

It is pointed out that the world is ripe for Communism or Christianity. Sending out Missionaries of the Gospel is not an inexpensive thing, but a saving force. Had we followed

John R. Mott's suggestion of twenty-five years ago, and sent a thousand Missionaries to Japan, we might have been spared the sending of a million soldiers a few years ago.

Peace Will Cost Us Our Pride

To us no nation is as great as ours. I, myself, am proud to be an American citizen. We think of ourselves as the greatest people on earth and the mightiest among the constellation of nations. That was Germany's trouble as well as Japan's. Selfishness and pride in lineage disturbs the peace of the family and breaks up homes. It is so among the "Family of Nations." Christian love must supplant Nationalism, and the universal ties of religion must be stronger than national ties if there is to be peace among men.

Peace Will Cost Us Our Prejudices

Despite the fact that God has made of all nations (all races) one blood, we are too prone to think of ourselves as the superior race.

The Preamble to the Charter of the United Nations was well thought out!

"We, the people of the United Nations, to save succeeding generations from the scourge of war; reaffirm faith in fundamental human rights, in the dignity and worth of human persons, in the equal rights of men and women, and of nations, large and small." But do we carry that faith over into our practice in dealing with one another?

Some time ago the papers had a lot to say about a mayor when the Freedom Train visited his city. There was that traveling Streamlined Treasure House of American History, with its priceless documents of American History, among them "Jefferson's original draft of the Declaration of Independence," "The Bill of Rights," "Abraham Lincoln's draft of the Emancipation Proclamation," and yet this mayor made the Negro keep in a different line from the white man, to read those precious documents. Perhaps the little colored boy was not altogether wrong when he pledged allegiance to the flag and finished by saying, "With liberty and justice for all—but me."

Whatever may be your ideas of race equality one thing is sure. We will never have an enduring peace on earth until we first learn to regard and respect the rights and privileges of all races and nations. This will cost us something.

Peace Will Cost Us Our Boys and Girls

It will cost our sons and daughters in giving their lives to mission fields. A number of years ago—a rich man's son felt the call to go as

a Missionary to Japan, but was discouraged by his father, who advised the boy that he did not raise him for Japan. The boy did not go then, but years later he went with a lot of others. He never came back. We must become as willing to give our sons to Christ for service as to have them die for their country, if we are to have peace on earth.

Before peace can come to abide with men, man, himself must be redeemed from sin and be at peace in his own soul.

We are not going to build a beautiful, peaceful kingdom of the nations of the world, until we first establish the Kingdom of Peace and Righteousness within our own hearts. Man must be cleansed of his hatred and selfishness before the nations can be. Nations are groups of folks. Reconstruct folk and you reconstruct a nation. Build a new people and you build a new government. Christianized people presupposes a Christianized Social Order.

Einstein, sometime ago, said: "The real problem of today is in the hearts and minds of men." Religion, alone, has the final answer.

Since man's skills have outstripped his morals and his mind has overrun his heart, we must learn anew; not only to read the Sermon on the Mount again, but to translate it into practice;

not only to quote the Golden Rule but to live it, and we must learn anew not only to talk about the possibility of the brotherhood of man, we must go forth and be brothers. He who knows God's secrets must live God's way.

Arthur Brisbane once commented; "We must sweep the world clean of militarism. We must scrub the earth white of autocracy. We must carpet it with democracy, and drape it with the flags of republicanism. We may hang on our walls entrancing pictures of freedom, frame the Magna Carta and unveil again The Declaration of Independence; we may expend every effort to make the world a Paradise itself, where the lion of capitalism can lie down with the proletariat lamb. But if we turn into this splendid setting, mankind, with the same old heart, 'deceitful' and 'desperately wicked' we shall need to clean house again not many days hence."

There will be abiding peace on earth only when we, ourselves know continuing good will toward all men. Christianity is a matter of proper relationships, starting with our own.

"Tis only as we give Him place
Shall war and sorrows cease.
Oh worship: and for Him make room
For Christ—The Prince of Peace."



CAN WE ALWAYS THANK GOD?

WILLIAM FOLPRECHT

Text: In everything, give thanks: for this is the will of God in Christ Jesus concerning you." (1Thess. 5:18).

THE Revised Standard Version of the New Testament renders this verse, "Give thanks in all circumstances, for this is the will of God in Christ Jesus for you." This is, indeed, a hard saying, for can we always thank God?

Is it possible to thank God when the clouds darken, and He seems far from us? Is it possible to thank God when the issues of life seem too strong for us and our faith weakens? Is it possible to face the future and thank God when discouragement comes, we are in need, and friends fail us?

As we approach the thanksgiving season, the words of Paul, the victorious Apostle of old, come ringing down to us through the centuries: "Give thanks in all circumstances,

for this is the will of God in Christ Jesus for you!"

Look at the man who utters these words. Consider whether he be worthy to say such things.

Was this a remote philosopher, sitting high and above the world in an ivory tower, an ancient Shangri-La? Was this a monk, in a monastery, safe and secure from the winds of chance and the storms of incidence, his needs supplied as he simply sits and meditates?

It is easy to give advice. One of the easiest things in the world is to tell other people how to live. Jesus Christ knew this when He suggested that one first cast out the larger beam before he begin to complain of the speck that is in his brother's eye.

But this was no such man who penned these words, who suggested that we give thanks in every condition of life. No, this was the Christian warrior who, in spite of all of his afflictions, could still say, "All things

Union St. Christian Church
Schenectady, New York

work together for good to those who love God."

Talk about your modern heroes of the faith! Here was one whose itinerary brought him into every conceivable kind of suffering for God's glory.

Look at the things which befell this saint: "Of the Jews five times received forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Talk about your melodrama! Here was a man whose life puts to shame all the Alfred Hitchcock suspense and excitement. Yet, this afflicted soldier of the cross could say, in the midst of all his sufferings, "Give thanks in all circumstances, for this is the will of God in Christ Jesus for you."

In other words, Paul was a man who practised what he preached. No idle words of a false muse, but a philosophy hammered out on the anvil of life.

See and hear him, as, chained in the Philipian jail with his missionary companion, Silas, dripping in their own blood from the lashings they have just received. He prays and sings aloud.

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."

Songs at midnight! And in a prison-cell, filled with vermin and darkness! What but a triumphant soul could sing praises unto his God at such a time!

Yes, Paul knew whereof he spoke, and when he wrote to his Christian brethren at Corinth or Rome, or Thessalonica, he was speaking and writing out of his heart.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you."

What, then, is the underlying premise of this man's statement always to give thanks to God, regardless of the situation?

Well, it would seem that Paul believed in God's goodness and in the ultimate triumph of right. He discerned God's hand in the destiny of every one of His children. God, to the apostle, was no whimsical Master Player, moving the creatures He had created upon the checkerboard of life, simply for His own amusement.

Paul saw God's benevolent, loving hand, even in the momentary disappointments of life. And to arrive at such a viewpoint starts the Christian of today off on a new road of victory and happiness.

Other followers of the Christ, through the ages, have also come to this point. Andrew Murray used to say:

"In time of trouble repeat to yourself:

"First: He brought me here—It is by His will I am in this strait place: and in that will I rest.

"Next: He will keep me in His love, and give me grace in this trial to behave as His child.

"Then: He will make the trial a blessing, teaching me the lessons He wants me to learn, and working in me the grace He intends for me.

"Last: In His good time He can bring me out again: how and when He knows.

"Say to yourself, I am here, by God's appointment, in God's keeping, under His training, for His own time."

Yes, in everything give thanks!

There's a silver lining to every dark cloud, for God's children, even though the darkness may seem to be overwhelming.

A young man I knew was in love with a girl who later proved unworthy. He was so heartbroken that he almost committed suicide. He felt completely crushed and it was only by dint of much perseverance that he kept going. Finally, he met another who is now his wife, and who has brought him far more happiness, he realizes, than he would ever had had with his first choice. Yet, when he broke his relationship with the first girl he thought his world had come to an end. But beyond that disappointment God had waiting for him an even more glorious companionship.

Can we always give thanks to God? We can if we realize that God desires what is best for us, and in the long run will more than give it to us.

The inference in Paul's words to the Thessalonian church is that God is with us, whatever befalls us. In fact he seems to echo the words of the Psalmist:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

If we are Christ's, then nothing this world can do to us can really harm us.

JUNIOR PULPIT

To Make A Fog

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Jesus said that not a single sparrow should fall from the sky and be destroyed, without the permission of the Heavenly Father. He suggested, too, that as God clothes the grass of the field, the lilies, and all of His works of creation, and provides for them, so He cares and provides for those whom He has made in His own divine image. Why, then, should it be thought strange to give thanks in every condition of life, even those, which for the moment, seem unfortunate?

Disappointment seems to be a common lot of man. Even the Master was disappointed, on one occasion, in a fig tree that did not come to fruitage. The lesson for us, however, is that in these moments of disappointment we should realize that God, by His loving omnipotence, can work out good for us.

A young salesman, years ago, had to catch a steamer for the United States, in order to keep an important appointment. Delayed by business, however, he rushed to the dock just in time to see the steamer pulling out down the bay.

Wild with rage he slammed his briefcase onto the dock. Why did he have to miss that boat?

His rage soon changed to something else, when a few hours later the word was flashed around the world that the Morro Castle, ill-fated vessel that he had missed, was a burning hulk of a ship, floundering off the Atlantic Coast near Asbury Park, N. J., the ocean-going coffin for scores of lives.

Yes, even on the night of His betrayal, as He faced into the future of shame and suffering, on the cross, Jesus could still say "Thank you" to God, the Father, for He knew that the Father could turn His sacrifice into salvation for the world.

Is it always possible to thank God? Paul believed it was, taught it to his fellow Christians, and like his own Lord and Master, proved it by his own life.

"Give thanks in all circumstances, for this is the will of God in Christ for you."

"Sure I'm happy," an old Negro once told me, "'cause I never keep nothin' nor nobody in my despiserly."

—Contributed by William Hall Preston, Jr.

—*The Reader's Digest.*

How many of you can tell me just what a fog is? That's right, it is a fine, damp mist that lies over the ground like a cloud that has come down out of the sky. Sometimes you see little feathery whisps of fog gathering in a valley or over a swampy place, and they are pretty, but they aren't very pretty when a lot of those little whisps get together and make a heavy fog that simply covers everything and makes it almost impossible to drive a car or even to walk safely, for they sometimes get so dense you just can't see where you are going when you are in one.

The Bureau of Standards of our Government down in Washington has made some interesting studies about our fogs and published the facts it discovered about them. They tell us that a dense, heavy fog, large enough to completely cover seven whole city blocks to a depth of one hundred feet, is made up of less water than you can put in an ordinary sized drinking glass. That doesn't seem possible, does it?

You see, fog is made of tiny, tiny little drops of water, so small you can't see them without a microscope, and a fog is simply air filled up full of these tiny droplets. Yet, it takes a lot of them to make a fog, for the scientists say that a fog a hundred feet deep, which covers seven city blocks, takes about sixty-thousand-million droplets of water, or just about enough to fill a table-glass, if they could all be put together.

When you think of the big things which are made of tiny, tiny things, it should give you a pretty good idea of the importance of little things. Often the things we think of as mere trifles, little things that don't seem to amount to anything, are tremendously important, not especially of themselves but when many of them accumulate.

Take the matter of what some speak of as "fibs" or "little white lies." No lie is little. No lie is white. All lies are bad and they are big, for they are just like these little droplets of water which go to make up a fog. They don't appear very important when taken one at a time, by themselves, but let them accumulate, one at a time, and soon the one who makes it a practice of telling "little white lies" is blotted out in a fog of suspicion and distrust which completely blankets them, like a fog covers a city, and unless they get out of that fog and stay out of it, the time is sure to come when no one will believe anything they

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say, at all. I would far rather, and I think you would too, be covered by the densest fog that ever was, than to be known as one whose word could not be trusted.

The Prize Blossom

The story has gone the rounds which tells of the most beautiful flower grown one year, in England. That flower won the first prize in a contest by children of English schools, which was offered for the most beautiful flower any of them could grow. While it was certainly a beautiful flower its beauty was not the most interesting thing about it. The thing of particular interest about it was how it was grown.

The little girl who grew the flower lived in a basement room, in a section of London where gardens and lovely yards and open lots were unknown. There just was no place to grow flowers in such a neighborhood, and yet the prize flower was grown there just the same.

In between the tall buildings there was a little open area way covered with concrete paving. The sun found its way down between the buildings, into this areaway, several times a day, and the little girl stayed right with her plant so she could move it back into the sunlight every time the shadows crept over it. She would put it over in the far corner in the morning, for that was where a little of the morning sunlight came, then at noon she would move it to a spot where the noonday sun could shine on it, and later moved it again so it could have some of the afternoon sunlight. For days she did that faithfully, keeping her precious plant where it could be in the light, and finally the bud opened and the prize flower bloomed in its full beauty, and all because of the light.

Of course, no flower understands the beneficial rays of the sun or what being in the sunlight would do for it. I don't suppose the girl could have said just why the light helped, either. So it wasn't a matter of knowledge at all. It was a simply a matter of faith. The little girl had faith in the fact that flowers do best when they can be in the light, and her faith brought her the first prize for her flower.

People are just exactly like flowers in that respect. Maybe it is hard to say why that is true, but we do know that the most beautiful lives that have ever been lived, were lived in the light.

God knows what is best for His children and when He says in His Holy Word that we should "walk as children of light", we should

do it, for there never was a perfect flower or a perfect life unless it lived in the light of His countenance.

Slippers and Lamps

Henry Wieman tells of a roommate he had in college who said that he was in school to learn and so long as he was in college he would spend all his free time studying.

So he bought himself a big, comfortable chair to sit in when he was studying. He got a pair of easy-feeling bedroom slippers to wear, and a checkered lounging-jacket to wear while studying. One day he came back to his room with an adjustable reading-desk which he fastened on the arm of his study-chair just at the right position to hold his class-books at the right height and angle for easy reading. At the side of his chair he placed a reading-lamp with a green shade, which was supposed to be easy on the eyes and prevent eye strain when studying, and every evening when he would get back to his room from the evening meal, he would crawl into his lounging-jacket, pull on his easy slippers, adjust his reading-lamp, set up his study books on the handy reading-desk attached to his chair, pull his rotating book shelves up close for convenience, and, when everything was all ready and perfectly set for hours of serious study, he would slip into his chair, get comfortable, and then invariably, he would be sound asleep inside of five minutes.

Many people have the same wrong idea that he had. He had the idea that in order to study properly he had to have all sorts of things around him, and to wear, which, when the test came, proved to be in his way instead of being helpful.

Without the real desire to study, the college boy found that bedroom slippers, lounging-jackets, reading-desks, student-lamps and all the rest meant nothing at all, and the sooner we learn that same lesson the better off we will be, for things that you can buy to make living comfortable and cozy, furniture, clothes and such like, can be and often are the very things that stand in the way of success.

No person yet ever did anything worth while with bedroom slippers and lounging-jacket.

No person yet ever did anything worth while with a student-lamp and a reading-desk.

No person yet ever succeeded on any job, whether it was to make a student or a Christian out of himself, unless he wanted to do it first and always.

Never forget what the Psalmist wrote, "Delight thyself in the Lord and He will give thee the desires of thy heart." Believe that.

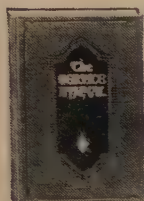
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ILLUSTRATIONS

Screamed to God For Help

Psa. 145: 18-19. "The Lord is nigh unto all them that call upon him . . . he will fulfil the desire of them that fear him . . . he will hear their cry and save them."

The paratrooper who plummeted through space recently, when lines of two parachutes fouled, and lived to answer questions of reporters, is quoted as saying: "I screamed to God for help! . . . I feel fine and am ready to take my place in line for the next jump."

Right-Side-Up People

—Psa. 144: 10-15. "Happy is that people, whose God is the Lord."

There is a once-upon-a-time story of a little girl who found herself at odds with the routine of living—when it was time to take a bath, comb her hair, have breakfast, she complained, refused to be helpful, screamed and disturbed everyone—and finally she found herself so out of tune with things that she was being wafted through space, backwards. When she struggled and complained, it did no good, she just kept on flying through space backwards. Pretty terrible? Yes, but it was worse, when she finally found herself among things up-side-down, and people up-side-down, and people doing things up-side-down. She cried and asked to be taken home, but one of the strange up-side-down people told her that she belonged there, among them, because she would not do things right-side-up among right-side-up people.

When the little girl asked again to go home, she seemed to have changed her mind about everything, and even smiled when she spoke to the up-side-down people, asking their help in getting her back to her people! Of course, they helped her, because they knew when she smiled and was cheerful, that she no longer needed to be kept away from her loved ones.

Up-side-down people! Of course, there are many of them, all about us, and sometimes we ourselves might well be wafted away backwards into up-side-down land, because we allow ourselves to lose sight of all that is right-side-up in our lives. There is a world filled with up-side-down people today, because we have allowed ourselves to lose sight of God and his love which permitted him to send his son, Jesus Christ, to walk among men, and teach them of the meaning of life. How can

we turn the world of erring humans into right-side-up people again? (Read Psalm 145) (Luke 12: 1-15) (L. J. D.)

There Came One, Kneeling

Mark 1: 40-41. "Kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion . . . saith, I will."

A wayfaring minister came upon a laborer engaged in replacing the stone surface of a roadway. Pausing to watch the workman, kneeling on the roadway, beside a pile of stone fragments, mallet in hand to aid in fitting the fragments into place, the minister said, "I wish I could build lives as well as you are building that roadway." The workman said, "Maybe if you spent as much time on your knees as I do, you could!"—Snyder Alleman.

Production, Not Re-Production

Matt. 25:15. "To one he gave five talents, to another two, and to another one; to every man according to his several ability . . ."

Matt. 19:30. "But many that are first shall be last . . ."

The neighbors where Wally lived thought he was good-for-nothing, and now, old, his life broken and wasted, he spends most of his time painting Pennsylvania Dutch designs on pans, trays, butter bowls, chests, and the like,—and doing it beautifully for his many customers.

Admiring some of his work one day, a customer asked him to do a design exactly as it appeared on a small keg held in his hands. Wally straightened up, and with conscious dignity said, "Reverend, no real artist ever duplicates his own work."

"But, Wally, I thought there were patterns to . . .", stammered the visitor, only to be interrupted with, "I don't use patterns, I use my head."

No duplications! Each a separate creation, not from a pattern but from the head. How wonderful life would be if families and neighbors would stop trying to classify the members of their groups as successful, lazy, money-makers, good-for-nothings; quit trying to make everyone fit into given patterns. Why not use our heads, and let others work out their own destinies not according to patterns, but according to the gifts the Creator has bestowed upon them. Wally had been endowed with a gift for making his own designs,—his own productions, and he was not interested in making re-productions.—Snyder Alleman.

Vital Source of Information

Deut. 5:27. "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it."

Comes an urgent appeal from a news magazine for a substantial subscription renewal fee, accompanied by a well-coded card, return envelope printed in two colors, and this urgent appeal—

"The Next Few Months Will Tell!"

—whether war is imminent or not, and what kind of an atomic, chemical, biological war it will be.

—if any of . . . "fair deal" measures will be passed by the 81st Congress.

—what the Kinsey clinic learned about women . . . how many millions the North Atlantic Pact will cost.

For this much history is now in the making; But our subscription has expired, leaving you without this vital source of information, at a time when the news is more unpredictable than ever!

So what! Actually, what difference does any of it make in the life-program, or habits in any man's life, so long as he rests his faith in God, and his love for those who place their trust in Him. Any man, woman, or child can make a guess at the probable outcome of any of the *history in the making* topics listed, and be as near the truth as any other.

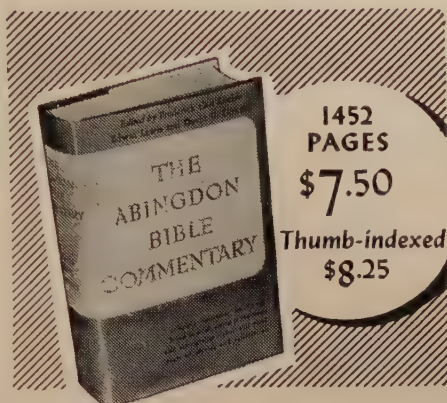
Yes, the news is *unpredictable*, and each age finds it more *unpredictable* than the last, depending largely upon the distance the age has grown away from its faith and trust in God, the creator of all things, and the ONE trustworthy sustaining force existing. (Read again Deut. 5:27) Here we have the blue-print for history in the making!

Faith Tempers Acts

Hebr. 11: 1-3. "Faith is the substance of things hoped for, the evidence of things not seen."

One blade of the long-handled pruning shears snapped off, although not much pressure was applied. It had been used many times in the spring and summer, for long hours of service. In spring and summer the metal was warm; now, on a cold day, late in the fall, the metal was cold and brittle. There lies the answer. Warm steel does not snap; cold steel does.

When our faith is allowed to grow cold, it too becomes brittle and snaps without seeming cause. Faith kept warm and bright through constant expression will stand much trial, wrenching, pulling, disappointment, and—success—*Snyder Alleman*.



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Hope for Peace

Jer. 29:11-14. "... and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord."

For the help of those who insist that there is no chance of ever achieving peace and understanding among nations of the earth, we call attention to a recent happening in Des Moines, Iowa. For years the graduates of the several high schools in that plains city of our great mid-west had been holding their own individual proms at the end of the school year. These were accepted traditions to be regarded with the utmost of pride and jealousy, with each group secure in the belief that its prom was greatly superior to that of any other.

But—this year, through a miracle not yet explained, the graduates of all Des Moines' five public high schools held one big prom! They were able to engage the city's largest and swankiest ballroom for the occasion, and had funds enough to engage one of the country's

"name" bands, and the event was an acknowledged success.

To those who know the bitterness of inter-city high school rivalries, the magnitude of this accomplishment is obvious. Can we sum up its potentialities? Who says you can change men's point of view?—*The Toledo Blade*.

Leadership, to focus men's minds on right goals, is all that is needed to bring about the miracle of understanding and cooperation among nations, with the result that the people of the earth will have money enough to attain health, education, culture, and all other desirable things placed within man's reach by Loving Providence.

Major Crime On Increase

Psalm 7:6 "Arise, O Lord, in thine anger, . . . The Lord shall judge the people . . ."

The State Correction Department, Albany, New York, revealed on September 10, 1949, according to Report, that arrests for major crimes during August, 1949, were up 17.8% over the average for the first 7 months of 1948. A total of 2394 persons was charged with major crimes, in N. Y. state, during August, as compared to an average of 2032 for the first 7 months.

Divorce Rate Declining

"The national divorce rate is going down, according to statisticians of the Metropolitan Life Ins. Co., "but it won't be long before it starts up again."

The report as of Sept. 10, 1949, reads 420,000 divorces in the U. S. in 1948, compared to 490,000 in 1947 and 626,000 in 1946—the all-time high, but in all the years before 1945 the divorce rate was lower. More divorces occur in the South and West than in the North and East.

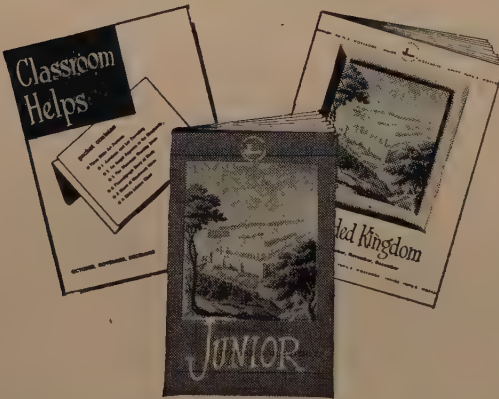
"The decline is temporary, similar to the pattern after previous postwar booms in divorce."

Germans Paid for All Air-Lift Goods

Matt. 5:20. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"It comes as a considerable surprise to this American, and it may to a few others, that 'Operation Vittles' is not synonymous with

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eration Charity,' " writes Inez Robb, Int'l. News Staff Correspondent, in the Cleveland Plain Dealer.

The American and British tax-payers have not been feeding Berlin and stoking its furnaces for free. They provided the spectacular transportation gratis, but the citizens of Berlin have paid for every pound of lift coal and food they have consumed.

Lieut. Col. John B. Kidd at task-force headquarters in Wiesbaden briefed me on this point before I flew into Berlin. The Germans were 'the deciding factor in determining what went into Berlin and the Germans procured the supplies and delivered them to the 8-air-bases in the American, British and French Zones from which they were flown into Berlin. The Berliengers knew what they needed to keep alive as well as to keep their economy going, and they had a big voice in the operation."

Mid-Week Suggestions

God's Love Always Within Reach

Organ: "A Dream"—Lynn.

Worship Call: "Thou art the God of my strength: send out thy light and thy truth; that they lead me; let them bring me unto thy holy hill, and in thy tabernacles."

Hymn: "Jesus Saviour, Pilot me."

Psalm: 39, responsively.

Hymn: "All Hail the Power of Jesus' Name."

Scripture: Psalm 42:7-11; Mark 5:18-20; Luke 4:5-56.

Hymn: "In the Cross of Christ I Glory."

Meditation: All observing persons marvel at the constancy and power of the love of human parents for their children; children who may have caused much toil, worry, and trouble beyond the cares of early youth; children who may have brought disgrace and bankruptcy upon the family—yet the parents continue steadfast in their trust and love, sometimes more deeply for the erring child than for the model son or daughter.

If such power and constancy is possible to the human heart, we may understand what the power and love of God's heart is toward the creatures He has brought into life; how He guards His children, how He yearns to know they are safe and walking in the way He would have them, because that way lies their salvation. Just as God's power over all things is greater than man can comprehend; so His power to love and guide is greater.

We hear the expression, "A lost Soul", or "The condemned Criminal", but how little we realize the meaning of those expressions, often used glibly and carelessly. God, the Father, like our human parents, knows no limits to love and forgiveness, if the erring one will but accept the love and forgiveness. By whom is a criminal condemned? What did Jesus say to the criminal on the Cross beside Him? when He sought the help of Jesus? These are human expressions, gauged to the extent of man's understanding; God's love knows no bounds; the way is always open, and the way is always lighted with the radiance and power of God's love.



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We cannot get out of the reach of God's love! When we accept that fact our lives will change, thus we shall be enabled to devote ourselves to the things God created us to achieve, instead of frittering away the best years of our lives, in fruitless littleness. God loves his creatures! God loves us constantly, unendingly, eternally, and is always ready to make good on that fact. (P. L. D.)

Hymn: "Let us with a Gladsome Mind . . ."

Prayer: (Especially for grace to abandon our great concern for the material things of life by placing ourselves and our possessions fully within the keeping of Him who knows all things, and loves us beyond man's understanding. Help us to mature in the thought that we are merely stewards of that which God has committed into our keeping for a brief time.)

Hymn: "Holy, Holy, Holy . . ."

Benediction.

Organ: "March in B Flat"—Duncan.

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II. By Their Deeds We Shall Know Them

Organ: "Distant Chimes"—Shackley.

Invocation: "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings."

Hymn: "O Maker of the Sea and Sky . . ."

Psalms: 40 and 41, responsively.

Hymn: "Stand Up, Stand Up for Jesus . . ."

Scripture: Micah 6:6-9; 14:15; 7:1-7. Timothy 1:15-20; 2:1-6.

Hymn: "Father, All Glorious . . ."

Meditation: "Retired Christians."

An amusing story was related by an eminent English clergyman, Dr. Garvie, on a recent lecture tour in America.

A group of sophisticated, society sisters were riding out of London to a nearby vacation spot. En route one of the group observed an elderly clergyman on the crowded conveyance, and in her effort to convince her companions that she was at least on speaking terms with one clerical celebrity, she almost lost her English equilibrium.

"See him? Surely you have heard of him! He is a retired Christian!"

She did not mean to say what she did say, but what she did say could have been true, not only of the clergyman, but of many of us today. The elderly man was a clergyman retired from active duty.

Retired Christians? Yes, far too many of them, and many of them right here in our Church, community, and nation. Everyone of us know large numbers of people, both young and old, who at one time were active in the Church, but have gone into voluntary retirement. Yes, they come to Church occasionally, but as they attend club meetings occasionally, or vote occasionally, but they refuse to commit themselves to active membership in a local Church, and refuse to accept any responsibility.

Retired Christians (or detached, unaffiliated Church members) constitute one of the great negative drawbacks today in the Christian Church. The loss and negative weight is not limited to the idle and wasted talent, energy, training, and testimony; to this great and irreparable loss must be added the LIVING FACT that the testimony of all active Christians is refuted, contradicted, and minimized by these large numbers of "retired Christians." "By their deeds ye shall know them." Let us add, "by your deeds ye shall show them" that believing Christians are active Christians. (L. A. Finley, *Exchange*)

Hymn: "Father, I know that all my life . . ."

Reader: "The Original Day"—Amos R. Wells.

Plan your living day by day
In a fresh and vital way.

Newly, gayly, sink a seed
Honest thought and Honest deed.

Never mind the seed or thought
Yesterday has haply wrought.

Quite forget what you have done
Under some quite different sun.

As a new creation born
Leap into this gallant morn.

Who can tell what blessedness
This glad minute may express?

Who can tell what novel power
May commemorate this hour?

Every day of God's design
Has its own creative line.

Past is good and past is gray;
Be God's willing child today.

Hymn: "Faith of our Fathers . . ."

Prayer: (Especially to realize that each of us has commission from God to fulfill, a charge for which we have been given ability, strength, and the assurance that in Him all things are possible. We are stewards, who will be privileged in God's grace to render an accounting of our stewardship in due time.)

Hymn: "Just as I am, Without One Plea"

Benediction.

Organ: "Grand Choeur"—Guilmant.

Take The Child To Church

The best thing a parent can do for a child is to take him to church, not send him—take him, not intermittently, but regularly every Sunday and let him saturate his unconscious mind with the great ideals of religion. Let him hear from the pulpit, until they become part of his life, the noblest passages from the Bible. Let him learn to love the great hymns of the church which sing of faith and goodness and strength of character. Let him hear sermons; sometimes they may indeed be dull and dusty and frequently they may be over his head, but they will give him the idea that honor, purity, righteousness and decency are virtues to be cultivated. He will get the conviction into his system so that it will never be eradicated, that a real man is one of character and honor.—N. V. Peale in "Faith Is the Answer."

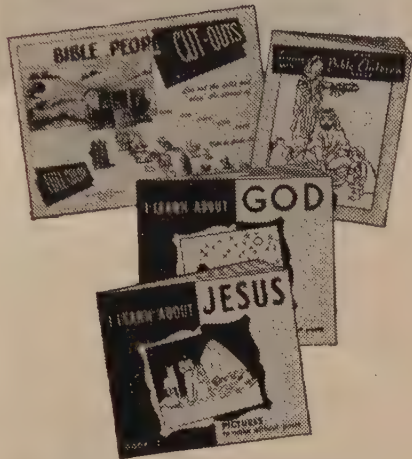
A Church A Day

The Methodist Church was told on the evening of Dec. 7, 1948, that it "must establish one new church a day for the next four years to keep pace with the population shift."

Dr. Earl R. Brown of New York, executive secretary of Home Missions and Church Extension, said "When millions of citizens changed residence within the past decade, they forced upon the nation's churches the greatest responsibility they have faced in this century."

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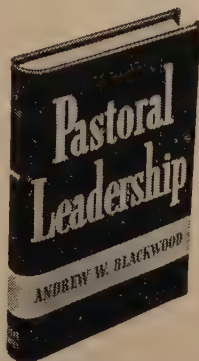
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Young people, especially, will find this little book very easy to read and well within their range of understanding. It would be exceedingly desirable if older people, including preachers, would read and refresh themselves on the background and origin of the New Testament. It would make for greater unity of faith and greater power in good works.—*John W. McKelvey.*

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Solomon, "the wisest fool", Isaac, Achen, Barnabas, Caleb, Ezekiel, Cornelius, Mark, Michaiiah, Phillip, Antipas, Stephen, Thomas, Andrew, Naaman and Judas all live in the pages of this well written book. The ills of human nature are revealed through them, together with the conquering grace of the living Christ. As in other volumes by the same writer one forgets the author and thinks of the victorious Christ who patiently deals with men in the midst of their weaknesses.

Mr. Macartney has preached 167 sermons on the characters of the Bible. The sixteen presented in this volume are a part of these. Character preaching is a fine medium and one that gets into the pew. These sermons must have accomplished their purpose and will suggest many ideas to others, besides being a source of many apt illustrations.—*Claudius Edgar Jensen.*

"INSTRUCTION IN FAITH." By John Calvin. Translated and edited by Paul T. Fuhrmann. Westminster Press. 96 pp. \$2.00.

This translation of a distinctive work by John Calvin in 1537 is a contribution to the theological perspective

our time. It gives insight into the genius and constructive thinking of the great reformer. Calvin and his friend Farel were intent upon forming again New Testament Christianity in Geneva. At the suggestion of Calvin, the potential reformer at twenty-nine years of age wrote "Instruction In Faith", for the purpose of establishing the church and its message among wayward people.

We understand his purpose more clearly when we realize to him reform meant to form again, and to protest meant to witness, to declare publicly. He intended, especially, to inspire faith in the people of Geneva. The book is constructive. In it he does not engage in theological disputation. There is no attack on the Catholic Church. It is primarily a book of religious education.

Soon after limited publication it disappeared from circulation. Though theologians knew such a book had been written, they believed it completely lost. In 1877, an original copy, published in the French language, was found in Paris. Limited translations have been made in Geneva and Italy.

Dr. Fuhrmann has, by his able work, made it available to the English speaking world. The book provides the secret of the dynamic of the reformation. It enables us to understand Calvin, and the heart of his faith. In it is the spirit of Protestantism. Though such matters as predestination are disputable, the book in dignified language propounds the central belief of evangelical Christians.

Though the translator has made additions, he has placed them in parentheses so the reader would know what is his and what is Calvin's. The French text is followed to the letter, and the notes at the back of the book give an understanding of the meaning of certain important words.—A. Wallace Copper.

THE BOOK OF THE TWELVE PROPHETS. Volume II. By Julius A. Bewer. Harper. 112 pp. 75c.

Harper's perform a real service in issuing "Annotated Bible Series" pamphlets, of which this is volume two. The first pamphlet in the series included Amos, Hosea and Micah. The present pamphlet embraces Zephaniah, Nahum, Habakkuk, Haggai, Zechariah, Obadiah, Malachi, Joel and Jonah.

The plan of the series is to present the complete text of the writings in the King James Version. The critical notes and introductory paragraphs are written by the distinguished Old Testament professor at Union Theological Seminary, Julius A. Bewer, whose "The Literature of the Old Testament" has been a standard reference work for many years.

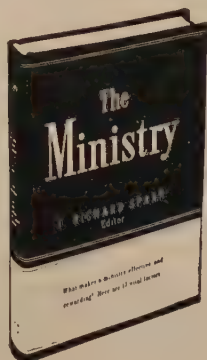
The introduction to each book gives in short compass the historical and ideological background out of which the writing came, along with an outline of each book. Footnotes give alternative readings, cross-references to other writings and brief explanatory comments.

There is something inviting about reading individual books so concisely presented as in this pamphlet. Ministers and others conducting study groups in the Bible could use this series with profit.—Kendig Brubaker Cully, Ph.D.

COMMENTARY ON ROMANS. By Anders Nygren. Muhlenberg Press. 457 pp. \$5.00.

It has taken five years to bring this valuable work from the original Swedish of 1944 to English readers. The translation is excellently done by Professor Carl C. Rasmussen of Gettysburg Seminary, who had the advantage of close association with the author. Within that time the distinguished scholar, best known for his remarkable *Agape and Eros*, has become president of the Lutheran World Federation, and also bishop of the ancient Swedish see of Lund. It is earnestly to be

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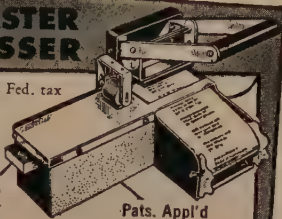
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hoped that the burdens of church government will limit or diminish the flow of Professor Nygren's writing which has been a main influence in our day for deep and truly evangelical theology.

A remarkable, simple and logical outline maps the course of exposition through the great Epistle, so often considered complex and heterogeneous, but which Nygren calls "the clearest Gospel of all" and considers to be governed by a development rigorously logical. Once read, this scheme is hard to forget, and is likely to give many a reader a better hold on the content of this dynamic letter and a really unified point of view.

Changing the conventional translation of the well-known key-word found in chapter 1, verse 17, Nygren words it, "He who through faith is righteous shall live." Chapters 1-4 consist of a characterization of the man who through faith is righteous. Chapters 5-8 develop the second half of the theme, namely, "he shall live." Chapters 9 to 11, frequently considered a parenthesis, this writer holds are quite the opposite, indeed a consistent development of Paul's thought and necessary to the completeness of the total treatment. Chapters 12 to 16 deal with the conduct which flows from the life which has been united with the divine life through God-given faith; and also with the special problem of the relation in the Christian brotherhood between the weak and the strong.

It is impossible to indicate in brief form the richness and suggestiveness of this new commentary. The whole treatment is readable to a high degree, clear, simple, deep, and instructively edifying. The Epistle to the Romans has more than once proved itself a mighty power in history. It did so through Augustine, through Luther, Wesley and Barth. It can do it again. May this good book help!—*Paul H. Roth.*

FROM THE NILE TO THE WATERS OF DAMASCUS. By William F. Arndt. Concordia Publishing House. \$2.

Dr. Arndt made this journey as theological and archeological consultant, with men who were taking Church-Craft pictures. In writing the book Dr. Arndt had in mind the Sunday school teacher. It is written in simple language, but it makes alive the holy places associated with the earthly life of our Lord. These always will be sacred to the Christian.

The book is profusely illustrated with excellent pictures taken on this trip. It is difficult to say which is the more important, the text or the pictures, for the two blend beautifully with each other, and one is the complement to the other.

Thus Dr. Arndt has produced a book which should be the companion of one who loves our Lord and His Holy Word. For the owner of this book can journey again through the sacred places and be inspired to renewed consecration.—*W. R. Siegart.*

THE SMALL SECTS IN AMERICA. By Elmer T. Clark. Abingdon-Cokesbury Press. 256 pp. \$3.00.

Dr. Clark has delved in this field for a long time, and doubtless knows as much as any living man about the two hundred or so small religious bodies that make the American church scene so picturesque, pathetic and certainly peculiar.

The present volume, which is a complete revision and up-to-date enlargement of the original book of 1937, is a valuable and comprehensive reference work. The material is well classified and there is an excellent index and an extensive and useful bibliography.

The author has done more than catalogue, he has given background by providing historical information and inquiring into the psychology of sectarianism as a whole and in the individual case with interesting and illuminating results. His treatment is objective and

partial. His viewpoint seems that of a moderate liberal.

The grouping of sects which forms the chapter headings should whet interest; Pessimistic or Adventist Sects, Perfectionist or Subjectivistic Sects, Charismatic or Pentecostal Sects, Communistic Sects, Legalistic or Objectivist Sects. There is a preliminary chapter on the Sectarian Spirit in American Christianity in which causes are suggestively inquired into, and a last chapter on characteristics of the small sects. There are appendixes with brief notices of egocentric or New Thought bodies, and esoteric or mystical bodies. Altogether a useful, interesting and also thought-provoking book.—*Paul H. Roth.*

PSYCHOLOGY AND RELIGION FOR EVERYDAY LIVING. By Charles T. Holman. Macmillan. 178 pp. \$1.50.

How may a man achieve an integrated personality? How may he at the same time become a good person? These are some of the questions that normal but troubled people are asking. Dr. Holman, who for many years was professor of pastoral duties in the Divinity School of the University of Chicago, discusses such problems as these. As he does so he floods them with the light of psychology and religion. The book is written frankly from the point of view of religious faith.

How to keep out of emotional tail-spins, what to do with inferiority feelings, how to grow into maturity, how to make habit an ally—these and other problems are discussed in this helpful book.

On page 65 there is a homiletic suggestion from a professor of psychology: "Every minister ought to preach at least one sermon each year based on William James' chapter on 'Habit' in his *Principles of Psychology*." The minister who is alert to the needs of people in these days will find many other provocative ideas here that will aid him in his preaching and parish work.—*Paul R. Kirts.*

MEMOIRS OF CHILDHOOD AND YOUTH. By Albert Schweitzer. Macmillan. 78 pp. \$1.75.

This First American Edition, translated by C. T. Campion, M.A., of Oriel College, Oxford, is most welcome. To have the memoirs of Dr. Schweitzer's childhood and youth are to have a personal insight into the reasons for his great life of unselfish service.

The son of a pastor, Dr. Schweitzer was born in the little town of Kayzersberg, in Upper Alsace, on January 14, 1875. His early religious experiences and his dislike for school are all interestingly portrayed. His feeling for music and the manner in which two-part harmony first thrilled him, cause one to understand his love for the organ and the music of Bach. One will smile to read how he was first introduced to the bicycle. But even this had a marked influence on him for, as he says, "It opened to us possibilities, undreamt of hitherto, of getting in touch with nature, and I used them freely and with delight." Again one will express a word of gratitude for the great influence the form-master, Dr. Wehmann, had on the young Schweitzer when he was a student at Mulhausen.

The memoirs do not endeavor to cover up the weaknesses of this loving character. "From my mother I also inherited a terribly passionate temper," wrote Dr. Schweitzer. "I have had to struggle very hard against this passionate temper. During and since my childhood I have done many things the memory of which humiliate me and keeps me watchful in the fight."

Dr. Schweitzer has given many philosophical reflections in this little volume which are inspiring to read. One of them, which probably suggests the heart of his thinking as a Christian, is to be found under the head-

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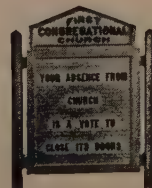
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ing, "The Right to Happiness". "It became steadily clearer to me that I had not the inward right to take as a matter of course my happy youth, my good health and my power of work. Out of the depths of my feeling of happiness there grew up gradually within me a understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. Who ever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world."

This little book, a personal testimony of the great Christian doctor of the Lambarene, is a worthy companion to the more scholarly works by the same man.—*Claudius Edgar Jensen.*

GLOBAL BROADCASTS OF HIS GRACE. By Walter A. Maier. Concordia Publishing House. Paper cover \$1.00, cloth \$3.00.

When Dr. Maier speaks on The Lutheran Hour, the world listens, for a global system of broadcasting is used. Six branch offices are maintained at strategic world centers. Several languages are used in the broadcasts. Almost half a million letters are received annually, and listeners contribute around a million dollars a year, without radio solicitation. Here is about the nearest thing to Matthew 24:14: "The Gospel of the kingdom shall be preached in all the world for a witness unto all nations."

What are the messages? Dr. Maier preaches the Gospel of Christ. At a dollar for the paper edition, anyone can afford to get and study this book. It is a remarkable achievement, all to the glory of God and the Gospel of Christ.—*W. R. Siegart.*

THE FIRST ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES. Edited by W. A. Visser 'T Hooft. Harper & Bros. 271 pp.

This is the official report of the first meeting of the World Council of Churches at Amsterdam in 1948. It contains the official documents of the Assembly, a description of the main events, the reports of the sections and committees, and a summary of the main speeches and discussions.

The First Assembly of the World Council of Churches was the climax of a long development. Three main streams of influence are largely responsible for the organization of the World Council of Churches. These are the Missionary Movement, the Life and Work Movement, and the Faith and Order Movement. A conference was held at Utrecht in 1938 at which time the First Assembly was planned for 1940 or 1941. The war postponed this meeting until 1948.

The World Council wishes to carry its message to every congregation and every Christian. "We are one in acknowledging Him (Christ) as our God and Saviour. We are divided from one another not only in matters of faith, order and tradition, but also by pride of nation, class and race. But Christ has made us His own, and He is not divided . . . We intend to stay together . . . Our coming together to form a World Council will be vain unless Christians and Christian Congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbors."—*Meredith J. Sprunger.*

SECRETS OF ROMANISM. By Joseph Zachello. Loizeux Brothers. \$2.00.

The increasing prevalence of mixed marriages and the considerable number of persons who change their faith from Catholicism to Protestantism each year, or vice versa, makes advisable a familiarity with Roman Catholic doctrine and practice that the average Protestant

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minister does not possess. This modest volume provides the requisite knowledge in compact form, accurately and without bitterness. The title is not as good as the book. Here are no "secrets" but rather a plain, factual account of some widespread beliefs and customs which have been superimposed upon the simple gospel of the first century. The author's twelve years of preparation for the priesthood in Italy and his ministerial experience in two large American parishes stand him in good stead. They enable him to evaluate his material as no outsider could do. The New York pastor whose radio message led to his conversion—W. W. Ayer—contributes a foreword. The Biblical quotations are taken from the Douay version and a number of official Roman Catholic documents are printed in full. Among them are the "Oath of Faith" for converts; "Pre-Marriage Questionnaire for Roman Catholics"; the "Ante-Nuptial Agreement" and the epochal "Syllabus of Pope Pius IX", all of which have special pertinence for the times in which we live. A useful tool for the working pastor.—Edward Laird Mills.

Four Bibles

(From page 401)

istic conceptions were first received in a garden. Many of the important transactions between God and man occurred in the open. Beginning with the tragical events in the Garden of Eden, we have a series of events against a backdrop of open country and broad terrain. The giving of the Law of Moses. The Revival under Ezra. John the Baptist preaching in the wilderness and subsisting on locusts and wild honey. The immersion ceremony in the river Jordan. Ruth gleaning in the fields. Shepherds watching their flocks. Wise men guided by a Star. Angels singing the Advent Song.

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the Jonah and the whale episode, and the miraculous draught of fishes. Once Jesus preached from a rocking boat. He had power to quiet the turbulent waves and walk on the surface of the sea. When He preached the flowers bloomed in his homilies and the birds sang in His discourses. He spoke of the lilies of the field and the sparrows in the air, and illustrated the Heavenly Father's love and care. The seed, soil, sower, poor ground and fertile ground, had a large place in His messages and teachings.

There was no smell of the lamp in the Master's ultimatums. No odor of musty books or the fetid air of the study clung to His garments. He did not bear the marks of a fire-side recluse or hermit's cave. His was the freshness and spontaneity of youth. His was the vigor and vim of a young man. He was virile in stature and speech.

Here was a Man sent by God to give a new thought and program to a weary world. Going into the highways and byways, humanity heard the martial music, the drum and fife of His "Follow Me." The things they had been doing and saying suddenly seemed trivial. There were more important things to do and say. Things that called for an immediate response. There was an urge they could not resist. To curb one's own spirit was greater than to take a city. To forgive one another was something passing strange and beautiful. To help and heal was a new thing under their sun. So he went from place to place, from hamlet to hamlet, from house to house, casting His majestic spell and putting a halo on the ordinary and sanctifying the commonplace. Came the day when He marched in triumph to Jerusalem, an outdoor pageant of royalty and color. After that, the journey to the "Green Hill Far Away," and a cross stretched against the horizon. His mission was completed. He said "It is finished." His body was laid away in a garden and rose again, — all this in the open, under the blue canopy of Heaven.

Jesus Christ was the greatest Scoutmaster of them all. Helper. Counsellor. Friend. Brother. No juvenile delinquency where He tarries. No frustration where He abides. No seed for Communism in His pattern for living. His way is Christian and the word means all that is good and best. It means character and civilization.

There is the making of real men in the Scout Oath. "On my honor I will do my best; To do my duty to God and country, and to obey the Scout Law: To help other people at all times: To keep myself physically strong, mentally awake and morally straight."

No Scoutmaster, worthy of the title and honor, would dream of not putting a New Testament in his pack. Therein he finds good speech for the trail, pep-talks for the hike morale for the trek.

The Pastor

(From page 398)

notice has been given in this discourse, directly to evangelism. "And some, evangelists," have a strong conviction that the pastor, as a rule, should be his own evangelist. Why should a man whose chief business it is to win souls into the Kingdom send out and get someone else to do his work for him? Ought he not to major in it himself? We need to inject here that evangelism is more, much more, than mass revivals or protracted meetings. The latter have their place, and in late years we may have deprived them of their place. But, evangelism is more than that and the average pastor should be his own evangelist.

But my final word is Revealer. Evangelism is not alone that carried on in the pulpit, but also that carried on day by day in the market place and on the streets. When a minister went to a new pastorate, an elderly woman said to him, "Sir, we would see Jesus." And who else can better reveal Him than the pastor, truly a man of God? Our field would be limited indeed if it consisted only of the persons who come to hear us preach. Our great pulpit is out where people live and work, sin and suffer. They, too, would see Jesus? Are we revealing Him?

One time St. Francis of Assisi, the story runs, said to a young theolog: "Come with me; we are going out to preach." But, instead of stopping at the Church, as the young man anticipated, St. Francis kept on walking, taking his companion up one street and down another, until they got back to the house from which they started. "I thought we were going out to preach?" the young cleric remarked. "We have been preaching," St. Francis replied, simply. The wise old saint was conscious of what we pastors frequently forget, namely, a pastor is always preaching. Our week-day preaching may be more effective and successful than our Sunday discourses. "Sir, we would see Jesus." We, His ministers, are ordained to be His revealers. How are we doing?

P—reacher
A—diviser
S—hepherd
T—eacher
O—rganizer
R—evealer

OCTOBER, 1949

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Do you question God's power to LOVE ALL sinners, and bring peace to their hearts? Read Psalm 139.

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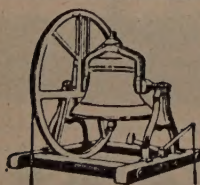


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